THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Vol. XII | Philadelphia, October, 1923 | No. 1

St. Luke's Hospital Totally Destroyed by Earthquake

It has been estimated the Church's aggregate property losses in the Japan disaster will reach between $1,000,000 and $2,000,000. St. Luke's was only one of many Church properties wiped out. Photographs of other Church buildings completely destroyed are shown on inside pages

A $1000 THANK-OFFERING FOR MISSIONS

Following successful efforts to extinguish the last remaining mortgage on its church property, the congregation of Christ Church, Ridley Park, Philadelphia, Pa., in the early summer, completed raising an additional $1,000 which it contributed to the Nation-wide Campaign Fund as a thank-offering for Missions.

The thank-offering to Missions was decided upon as an evidence of the Parish's liquidation of its entire indebtedness and was one of the features of the recent fiftieth anniversary of the founding of the church in Ridley Park, of which the Rev. Charles E. Eder is rector.

Church services were first held in Ridley Park in the old Philadelphia, Wilmington & Baltimore Railroad station, which road was later taken over by the Pennsylvania Railroad. The first church building was on the corner of Swarthmore and Ridley Park Avenue. The present Christ Church property occupies three large pieces of ground in another part of the borough. The mortgage which the congregation has just extinguished was thirty-seven years old and was on the rectory. The church itself has been free of debt for more than twenty years.

ARCHDEACON PHILLIPS IMPROVING

The Rev. Henry L. Phillips, D.D., Archdeacon of Colored Work in the Diocese, one of the oldest priests in the Diocese in years of service and held in most affectionate regard by all who know him, has been seriously ill in the Mercy Hospital in Philadelphia. When THE CHURCH NEWS went to press it was reported that his condition was much improved, and it was expected he would be able to leave in about ten days.

Archdeacon Phillips is 76 years old. Since 1912 he has been in charge of the Colored Work. Doctor Phillips is a graduate of the Class of 1872 of the Philadelphia Divinity School and was admitted to the priesthood in 1876 by Bishop Stevens. His degree of Doctor of Divinity was conferred on him by Lincoln University. He is rector emeritus of the Church of the Crucifixion, Philadelphia, and was formerly rector of St. Thomas' Church, Twelfth and Walnut Streets.

At Saranac Lake, the Church of St. Luke the Beloved Physician, observing its forty-fourth anniversary, has started an endowment fund to minister to the sick and dying who make up so large a part of that community.

Confirmation Appointments for October

October 7. Nineteenth Sunday after Trinity

A. M. Doylestown—St. Paul, The Bishop Suffragan
P. M. Buckingham—Trinity, The Bishop Suffragan

October 12. Friday

Evg. Bridgeport—Christ, The Bishop Suffragan

October 14. Twentieth Sunday after Trinity

A. M. Yardley—St. Andrew, The Bishop
A. M. Hulmeville—Grace, The Bishop Suffragan
P. M. Meadowbrook Chapel, The Bishop
P. M. Edgely—St. Paul, The Bishop Suffragan

October 19. Friday

Evg. Phila.—Advent, The Bishop

October 21. Twenty-first Sunday after Trinity

A. M. Perkiomen—St. James, The Bishop
A. M. Phila.—St. Luke, Bustleton, The Bishop Suffragan
P. M. Phila.—St. Andrew-in-the-Field, Somerton, The Bishop Suffragan
Evg. Conshohocken—Calvary, The Bishop

October 24. Wednesday

Evg. Morrisville—Incarnation, The Bishop

October 26. Friday

Evg. Gulph Mills—Trinity, The Bishop Suffragan

October 28. SS. Simon and Jude Twenty-second Sunday after Trinity

A. M. Whitemarsh—St. Thomas, The Bishop
A. M. Bristol—St. James, The Bishop Suffragan
P. M. Gwynedd—Messiah, The Bishop
P. M. Eddington—Christ, The Bishop Suffragan

HELPING GIRL PRISONERS AT HOUSE OF CORRECTION

From time to time it is intended to call attention to forms of Social Service rendered by members of the Church, but not directly through Church Institutions or other channels associated with organized Church effort. We have learned of a very useful work which is being conducted by Miss Julia F. Gilbert, Choirmaster and Organist, Phillips Brooks Memorial Chapel. She has given us the following statement concerning the special form of service which she is rendering to the girls at the House of Correction:

"It may be of interest to some of your readers to know that there has been introduced at the House of Correction the singing of 'folk songs,' such as the Spirituals. We are hoping the girls may be reached through these songs, which breathe a hope and faith in the Almighty. We therefore trust that the words of some song, crude as the text may be, may help some girl to lead a better life after she has finished her term. The singing is conducted weekly and after the vocal period is ended, Mrs. Griffith, who represents the Federation of Churches, gives the girls a helpful talk. By songs and talk we emphasize the fact that they are all God's children."

We are glad that a member of the Phillips Brooks Memorial Chapel is qualified to conduct this sort of work and we shall be glad to hear of other forms of Social Service rendered by Church people outside of the usual Church groups.

At Sewanee there has been erected a great cross of concrete, fifty-one feet high, visible for twenty miles about the country. It is a memorial to the men of the University of the South who served in the war.

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WILLIAM H. JEFFERYS, M.D. *Superintendent*
REV. H. CRESSON McHENRY *Gen'l Secretary*

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Earthquake Losses of Church in Japan

By DR. JOHN W. WOOD

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The first good news came on September 5th when Kyoto cabled the names of missionaries from that district known to be safe. Only a few were missing from the roll. Happily, they were accounted for in a message received on September 10th. It was not until September 6th that the first message reached us from Tokyo, relayed through the Kyoto office and kindly transmitted to the Department of Missions through the office of the Secretary of State at Washington. The first three code words of the message were unfortunately mutilated and it has not been possible to translate them or to secure a repetition.

A great load was lifted from our hearts when we realized that through the mercy of God, not a single missionary life has been lost. With anxiety for the safety of our missionaries out of the way, it was possible to give thought to the material damage that seems literally to have overwhelmed all the Southern section of the District of Tokyo. Let me take the bare phrases of the cable and try to indicate what they mean.

1. Tsukiji totally destroyed.

Tsukiji is the name given to the section of the Kyobashi ward which years ago was set aside as a concession or place of residence for foreigners.

Here our institutional work was begun fifty years ago and here it has been developed steadily through all the years since. This part of the message means that the dignified brick-built Cathedral has gone. It was used jointly and at different hours by Japanese and English speaking congregations. It was in this building that last May the first election of a Japanese presbyter to be a Bishop in Japan was held.

The buildings of St. Paul's Middle School with an enrollment of 880 boys and young men and of St. Margaret's School with an enrollment of more than 500 girls and young women are wiped out. Both schools served an invaluable purpose.

St. Margaret's was the only middle school for girls in the whole of Kyobashi ward and was doing such admirable work that the Japanese Education Department had expressed to Bishop McKim its intention not to establish a middle school for girls in the ward so long as St. Margaret's maintained its usual standards and efficiency.

The building in which our business offices were located, together with the diocesan library, is gone.

THOUSANDS OF THESE WENT TO THEIR DEATH

This group pictures types of Japanese poor daily administered to by St. Luke's Hospital. The photograph was taken by Mr. Pancoast during hours of dispensary service. Through that department of its work St. Luke's treated hundreds of the poor of Tokyo each day.

The old building of St. Luke's Hospital went the way of the rest of the property.

A telephone message from the State Department in Washington on September 11th told us that the American Ambassador had informed the Department that St. Luke's was totally destroyed by fire. In the absence of other information, we infer that the patients were removed before the building burned.

Dr. Teusler, in this country on business connected with the new hospital, and who has since returned, viewed with a saddened heart the complete destruction of the hospital into which so much of his own life has been built these past twenty-three years. More than that, he realizes that the foundations of the new building, completed only a few weeks ago and costing more than $50,000, are, in all probability, hopelessly damaged. Fortunately, the work on the superstructure of the new St. Luke's had not been begun. The Japanese nurses' home, the buildings in which the American nurses lived and everything else connected with St. Luke's has disappeared in the general ruin.

Bishop McKim is not only without a Cathedral, he is without a home. So are Dr. Reifsnider of St. Paul's, Rev. Norman Binsted, in charge of the English-speaking congregation at the Cathedral; Miss Heywood and all the other teachers of St. Margaret's; Dr. Teusler, Mr. Tagawa, in charge of the Japanese Cathedral congregation, and the Rev. J. H. Kobayashi. The destruction of our residence property in the Tsukiji section some fifteen buildings is an appalling loss, not only because of its value, but because fully 100 people, Japanese and Americans working in our Tsukiji institutions are rendered shelterless. The autumn and winter are no times to be without homes in Northern Japan.

2. "Ikebukure partly destroyed."

From Tsukiji, we go eleven miles to the northwest to the suburb of Ikebukuro, where the buildings of St. Paul's University and the Central Theological College are located. Just what "partly destroyed" may actually mean we can only imagine at present. The steel and concrete buildings of St. Paul's were among the best structures anywhere in Japan. It is possible that the damage is only slight. The Central Theological College, erected under auspices other than those of our Board of Missions, was, from the structural point of view, a very different building, and though comparatively new, it is more than probable that it is now practically ruined or so bady damaged as to be beyond repair.

3. "All churches burned."

I well remember the quiet and modest way in which Bishop McKim said to me four years ago, "There is not a ward in the City of Tokyo in which there is not at least one congregation of the Nippon Sei Ko Kwei." It was a fact of which the Bishop had a right to be proud.

"All churches burned!" That means the new St. John's, consecrated only a few months ago, the fine building of All Saints', Christ Church, Grace Church and St. Timothy's, the tiny old building known as True Light Church, in which the Reverend Y. Sugiura has carried on for many years his Christ-like ministry in one of the worst of Tokyo's slums. This building is not much of a loss from the material point of view. It was, however, the first church built in Tokyo and dates back nearly fifty years.

The building used for the Church of the Love of God has gone. Fortunately, Mr. Goto had not yet begun the erection of the new building for which most of the funds were in hand. Here and there were smaller preaching places in Japanese houses.

We are still anxiously awaiting news with regard to the fate of the Japanese clergy and other workers. Obviously, it has not been possible for Bishop McKim to call the long roll of those willing and effective people with whom

NATIVE NURSES AND HOSPITAL STAFF

This group picture shows native Japanese nurses trained and working in St. Luke's Hospital. While cable advices indicated none of our American Missionaries lost their lives, it is believed that many of the nurses met with death.

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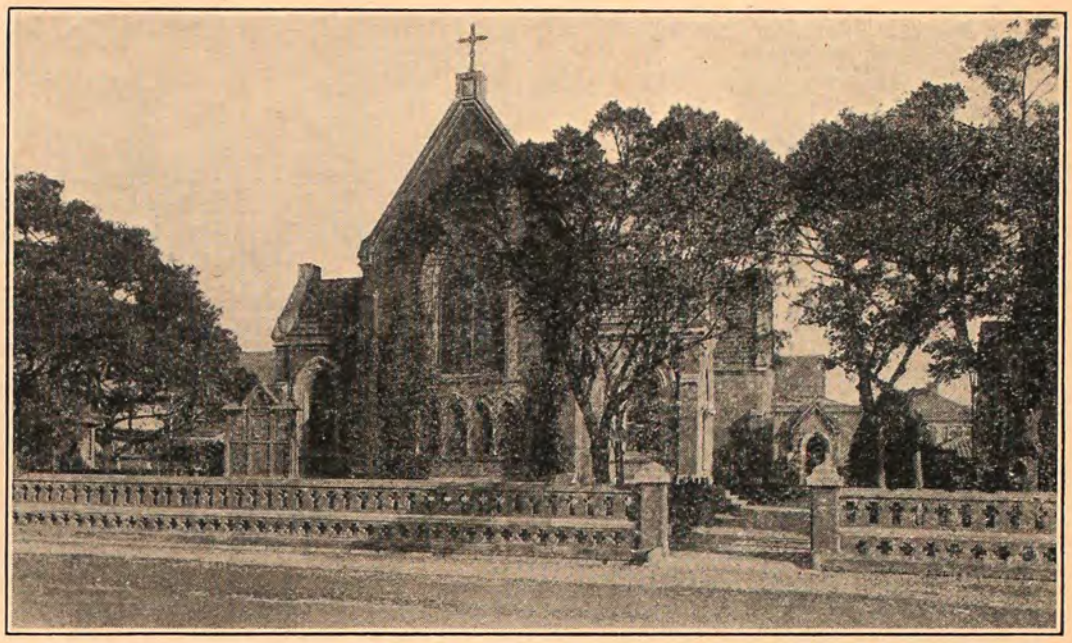
Japan. Such a building, with the equipment some of which could later be transferred to the permanent St. Luke's, might cost easily $100,000. It would serve to continue with but brief interruption the fine ministry of our hospital for the next four or five years until plans can be carried through for the erection of the new St. Luke's.

Dr. Teusler sailed from San Francisco by the President Jefferson on September 23rd. He took with him $1000 worth of winter clothing for our men missionaries. Mrs. Alice St. John, one of the American nurses of St. Luke's now in this country, will sail October 4th. She will take with her at least $1000 worth of winter clothing for the women of our Mission. We wish we dared authorize them to take five times as much. It will all be needed.

When all the emergency needs are provided for, the Bishop and his advisors in Japan, the Department of Missions and the National Council will begin to make plans for permanent reconstruction.

Before these plans can be intelligently made or any accurate estimate of the cost of executing them determined, it will be necessary to make a careful survey of the whole situation. The important matter to remember is that our effort to give immediate relief must of necessity be followed later on by the hard and steady work of rebuilding in worthy form and for more effective service all the agencies the Church has lost.

One can easily understand the sadness with which Bishop McKim looks upon what to some may seem to be the destruction of the work of a lifetime. True, buildings have been demolished, plans have been overturned, hopes have been almost crushed. But the work of the thirty years of Bishop McKim's episcopate is not expressed only in buildings or plans or hopes. The results are seen in Christ-like lives of thousands of our Japanese friends who have come to know our Lord and to follow him with a glad allegiance. These are evidences of God's mercy and grace which no earthquake shocks or raging fires can destroy.



HOLY TRINITY CATHEDRAL, TOKYO

This magnificent place of worship to the other side of the Bishop's residence was also destroyed. The English-speaking residents of Tokyo worshipped in this Cathedral. The registered communicant list according to the 1923 Living Church Annual numbered 325.

This Diocese Takes Prompt Action in Emergency Relief for Japan Church

"Our missionaries are safe but in desperate need.

"They must have food and shelter and clothing; temporary hospitals, schools.

"It is estimated that $500,000 will be required for immediate needs.

"Plans for permanent reconstruction will be developed in due time.

"But now, immediately, we must supply immediate relief."

Over the signatures of Bishop Gailor, President of the National Council of the Church in the United States, and Dr. John W. Wood, of the National Department of Missions, the above was telegraphed to the Bishops of all Dioceses in the American Church.

It followed the cablegram from Bishop McKim, giving the first definite, although meagre, information of the devastation which visited the Church in Japan as a result of the earthquake.

As THE CHURCH NEWS is going to press the Diocese of Pennsylvania is nobly responding to the call for aid.

The Executive Committee of the Diocese fixed "at least $50,000" as the share of this Diocese towards the $500,000. The clergy were requested to make announcements of the situation to all our congregations, and receive contributions beginning Sunday, September 16th. It was urged returns be made not later than the first week in October.

MATERIAL LOSSES OF JAPANESE CHURCH

District of Tokyo

The Cathedral.
Christ Church.
All Saints' Church.
St. John's Church.
Grace Church.
St. Timothy's Church.
Church of the True Light.
Church of the Love of God.
St. Paul's Middle School.
St. Margaret's School.
St. Luke's Hospital.

The Bishop's House and business office.

Fifteen residences of clergy, teachers and others.

St. Paul's University and the Theological School were partly destroyed.

Furnishing and equipment of all these churches, schools, hospitals and other buildings were lost.

Our missionaries in the stricken area lost their homes, furniture, clothing and books.

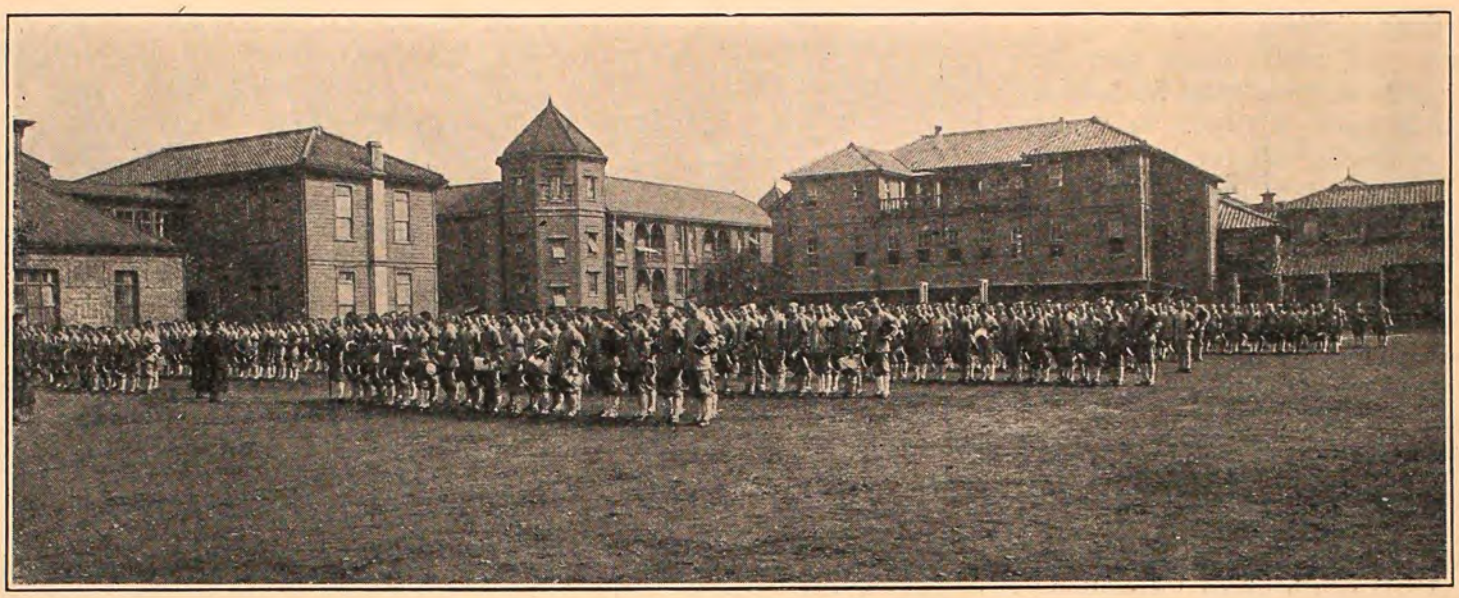
By Saturday, September 22nd, upwards of $12,000 had been received at the Diocesan Executive Offices in the Church House, with the great bulk of our Parishes yet to hear from.

As these lines are going to press this was being materially increased, still with the large bulk of our Parishes to hear from.

As rapidly as all money is received it is immediately forwarded to the National offices of the Church in New York, so that no time will be lost in meeting the urgent relief demands.

All evidence indicates our church people in this Diocese are making generous response to the emergency call. It is confidently expected that by the end of the first week in October the whole Church in America will have heard that the Pennsylvania Diocese has fulfilled its share of the $500,000.

Our people gave generously to the



ST. PAUL'S MIDDLE SCHOOL FOR BOYS DESTROYED

This building was in the immediate vicinity of St. Luke's Hospital and met a similar fate. The Rev. C. S. Reifsnider, who is widely know in our Diocese, is the President. It has in its care upwards of 800 Japanese boys. Mr. Pancoast took the picture while the boys were massed on the drill field.

our missionaries felt it a privilege to be associated in a common task. We hope that the next cable may bring news of the safety of men like Bishop-elect Motedo, Mr. Minegawa of Christ Church, Mr. Daito of St. John's and many others.

Not only have all these churches been destroyed, but their congregations have almost certainly been shattered. Many of their members have passed suddenly from this life. Homes have been wrecked, business enterprises have been ruined for the time, if not permanent. People who took pride in providing for the support of their own clergy and the activities of their churches find without warning practically everything swept away. They are not able to do what heretofore they have gladly done.

This means, of course, that the Church in the United States will step into the breach and for the next few months, at all events, carry the full support of all the Japanese staff. Bishop McKim has been cabled that he may count upon this. Japanese teachers in our schools, Japanese doctors and nurses in our hospitals whose support has come entirely from the funds earned by the institutions, will have to be tided over the period when the institutions they have served so well have no revenue.

The cable makes no mention of the work in cities within a radius of 100 miles of Tokyo. There are many of them in which we have property and where effective work is being done. Kawagoe and Kumagaya were rejoicing in new churches built only recently. Hachioji, Maebashi, Takasaki, Urawa, Mito, Shimodate, Utsonomiya and other prosperous communities lie within the area of earthquake violence and may have suffered severely.

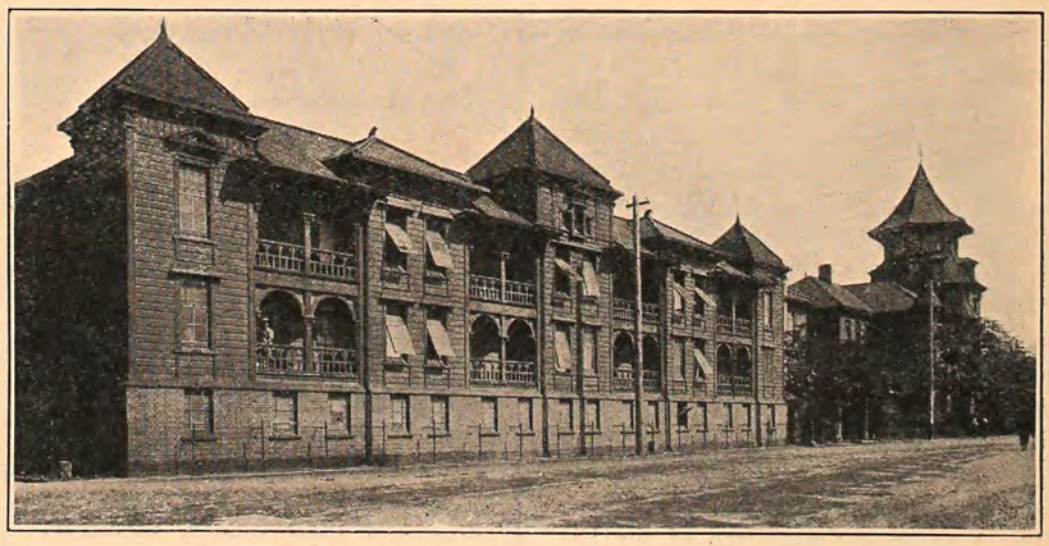
4. "People without houses and clothing."

Some of our missionaries have lost everything except the clothes they wore at mid-day on September 1st. Others more fortunately still at Karuizawa, the sanitarium in the mountains, have at least the satisfaction of having intact their summer outfits. All their winter garments in Tokyo, all their household effects, furniture, pictures, linens, bedding, books, accumulated in some instances through many years are gone forever. Winter is coming on. Shelter, simple heating apparatus, clothing and at least some of the simplest and most indispensable household effects must be replaced immediately.

We are grateful that Bishop McKim, ever watchful for the welfare of those for whom the Church had made him responsible, did not hesitate a moment to draw upon the Church's treasury for $25,000. Of course, that draft will be honored when it comes. Long before that insignificant bit of paper makes the journey from stricken Japan to prosperous America, we expect to have many times $25,000 in hand to meet it. With Bishop McKim, the Council and its Department of Missions have "faith in God" and that includes faith in the love and generous self-sacrifice of the people of this Church.

In view of this sudden ruin and what it means, is it any wonder that the Church has been asked to give an emergency fund of $500,000 to meet immediate and pressing needs.

One of the most important things to be done would seem to be the speedy erection of frame buildings as a temporary St. Luke's Hospital with accommodations for 250 to 300 patients. For a long time, Tokyo will have to battle against disease. Dr. Teusler, brave-hearted as ever and determined that all the best he has shall be given to the service of the Church and the people of Japan whom he loved, is making plans for the shipment of lumber or, if they can be procured, portable buildings that can be converted into a hospital within a few days after their arrival in



ANOTHER VIEW OF ST. PAUL'S SCHOOL

This gives a most excellent idea of the school. The drill field is back of this part of St. Paul's.

Travels Through the Prayer Book

By CECIL ROBERTS

The American Church is unique throughout Christendom in the independent importance which she allots to her devotional formularies. In other Communions, Canon Law and ritual decree go far to interpret the liturgical text, and to clothe it with devotional life and ceremonial color, but in America, the absence in the Canons of specific regulations and the lack of any scientific liturgical court, throw the Prayer Book as it stands into a most unusual prominence. However much we may abstractly question such a situation, it is beyond cavil the existent one, and it is because of this that the description "Prayer Book Churchman" ought to be among us a title of highest compliment. In other systems, a "missal and breviary Churchman" might not seem the highest ideal, because of the rich and audible unity behind these formularies, but we in America are thrown back for better or worse upon our Prayer Book alone, as both the clearest expression of our common Churchmanship and as our most treasured bond of ecclesiastical unity. Hence in the best sense we should all strive to be Prayer Book Churchmen, and the purpose of these short studies is to enable us to visualize our Prayer Book a little more clearly than often custom allows us to do.

Vestments

I

Let us consider this month that which is really a preliminary, which yet at the same time causes frequent perplexity. What is the law of the Prayer Book as to the vestments of the minister? We frequently hear at vestry meeting or at clerical gossip that this vestment or that dress of a minister is unlawful and that "we as Prayer Book Churchmen do not countenance such things." Such a remark obviously implies that there is a clear and easily ascertained Prayer Book law upon the matter of clerical dress, and that one party obeys this law and the other breaks it. Can we turn to such enactment in our Prayer Books?

Somewhat to our surprise as we turn its pages, the impression comes to us that there is hardly anything in the Prayer Book as to vesture of any kind. It is true that candidates for Ordination both to the Diaconate and Priesthood are ordered to be "decently habited" (p. 510 and 514), and that during the first part of the service for the Consecration of a Bishop, the Bishop-elect is directed to be "vested with his Rochet" (p. 525), while just before the chanting of the *Veni Creator* he is to "put on the rest of the Episcopal habit" (p. 528)—but quite plainly these prescriptions leave much to the imagination. The only vestment here specificially named is the Bishop's Rochet: a short episcopal alb with confined sleeves. What "the rest of the Episcopal habit" may be is clearly not indicated in the Prayer Book, nor even the content of the phrase "decently habited." Yet these few fragmentary phrases are absolutely all there is within our Prayer Book of direct reference to the dress of our clergy.

This fact is really worth pondering when we hear of parishes practicing Prayer Book Churchmanship. What of our churches which still pride themselves upon the long surplice and narrow black stole, of our "moderate" parishes with shorter surplice, colored stole, and academic hood, of our "advanced" sanctuaries with cope and humeral veil? If we stick to our data, we have to face the sheer and perhaps unpleasant truth, that so far as direct mention of these vestments goes in the Prayer Book, no one of these uses has the slightest title to be manifesting Prayer Book Churchmanship. Search our Prayer Book as we may, from one cover to the other, we cannot find the mention of "surplice and stole." A frock coat and white tie on the one hand, and a papal tiara and fiddle-back chasuble on the other, are every whit as much and just as little "of the Prayer Book" as surplice, stole, and hood, for the simple reason that the Prayer Book has no direct mention of any of them, and the fact that during the last forty years we may have grown accustomed to one use or the other is entirely irrelevant. We are asking what the *law of the Prayer Book* is as to vestments, not what custom our local isolation may cherish, and we are bound to say that within the limits of our Prayer Book there is no direct law as to vestments of any kind. Until we have faced that fact squarely, we had better cease to talk about Prayer Book Churchmanship.

II

Of course, earnest Churchmen will probe more deeply, and ask "After all, is such conclusion reasonable? Granted that (with the exception of the Rochet) no specific vestment is mentioned in the Prayer Book, is there not some ceremonial law implied or referred to? Is it not reasonable to suppose, and further well-nigh certain that the American Church has *some* ceremonial principle and background, and that she has not left the psychologically so important question of dress to the painfully erring taste of the individual parson? Is there not, in common parlance, a Ritual Law after all?"

Yes, we feel both that there must be, and that there is, but it is important to see upon what lines only it can be reached. The only possible recognition of any such law within the pages of our Prayer Book is the well-known short paragraph in the Preface (p. VI), which asserts "that this Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship; or further than local circumstances require." We have not the slightest desire to press these words unduly, but we do say that unless we find a recognition of Ceremonial Law here, we can find it nowhere in the Prayer Book—and in that case there is no need for further discussion. Anything and everything would then be both lawful and unlawful equally, as the Prayer Book would have absolutely no law as to ceremonial.

The above paragraph, however, fairly and freely interpreted, does seem to imply quite definitely that the general law of "worship" in "this Church," save as American conditions may have necessitated change, is the law of the English Church, as it was when our American Prayer Book was composed in 1789. This law of the English Church as to vestments in the year 1789 was clearly contained in the famous Ornaments Rubric of the English Prayer Book, reaffirmed by the Revision of 1662, which prescribed as the "ornaments of the minister" those of the second year of

American Red Cross. That was the first call on all citizens of the United States for the earthquake sufferers. Now is our time to aid the Church in Japan. Sorely stricken, with "All gone but Faith in God" as Bishop McKim so wonderfully interpreted in his first cable. Her plight is our test of Christian responsibility and sympathetic service. Our own ideals of Christian service and Christian brotherhood are on trial. THE CHURCH NEWS is confident the challenge will be met.

The Diocese of Pennsylvania was probably one of the first in the American Church to take prompt co-operative action with the National Council of the Church.

In the first crush of the news cables telling of the disaster officers of the Woman's Auxiliary of the Diocese got in touch with New York and called a special meeting of representatives of all Branch Auxiliaries for Friday, September 7th, in the Church House.

Before the hour set for the meeting Mrs. Charles R. Pancoast, First Vice-President of the Diocesan Auxiliary, and Mrs. J. Willis Martin, received word that Dr. R. B. Teusler, Director of St. Luke's Hospital, Tokyo, and Dr. Wood, from the National Department of Missions, would be there. The meeting was thrown open to all church people.

Bishop Tucker, of Kyoto, Japan, came along with Dr. Teusler and Dr. Wood. There was a gathering which more than filled the Assembly Room. At this meeting the first cable from Bishop McKim announcing all American missionaries were safe was read.

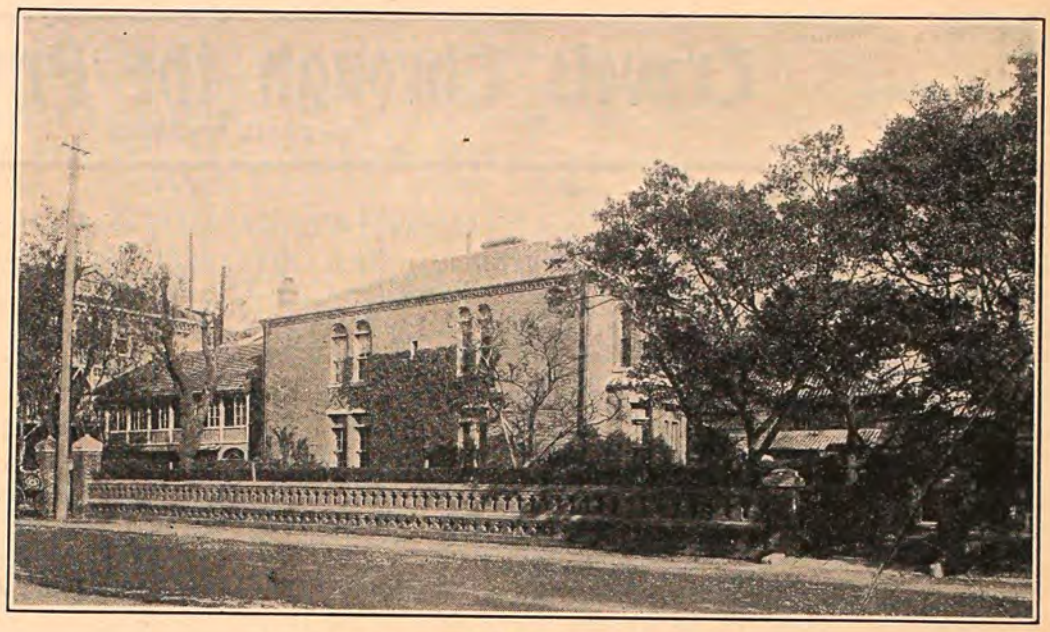
"Our response to Japan's catastrophe," said Bishop Tucker, "will do more than centuries of argument to strengthen our international relations. The Japanese government can re-establish business relations, but we must re-establish the Church."

Doctor Teusler made an appeal for contributions to build a "barrack" or "interim" hospital of 200 or 300 beds to take the place of the destroyed St. Luke's, and to be ready when the Red Cross ceases functioning at the termination of the emergency. Doctor Teusler estimated the temporary hospital would cost about $100,000.

This appeal met with immediate action. It was decided to ask all Branch Auxiliaries to contribute to that purpose. Pledges were received from various branches represented in the meeting and before adjournment $10,000 was pledged towards the $100,000.

"This action today," declared Doctor Teusler, "will be an inspiration to the whole Church. What the Woman's Auxiliary of the Diocese of Pennsylvania has done today means that we will have a temporary hospital that will care for the hundreds and thousands of Japanese in Tokyo until a new St. Luke's rises."

Notices were sent to all clergy to receive contributions for the Red Cross on Sunday, September 9th, and on the following Sunday for the Church in Japan. On September 11th, based on the later cable from Bishop McKim and telegraphed to all Dioceses by Bishop Gailor, all our clergy were notified of the call for the $500,000 Emergency Relief Fund, now being raised throughout the Church in America, of which our Diocese is asked to raise at least $50,000.



RESIDENCE OF BISHOP McKIM IN TOKYO

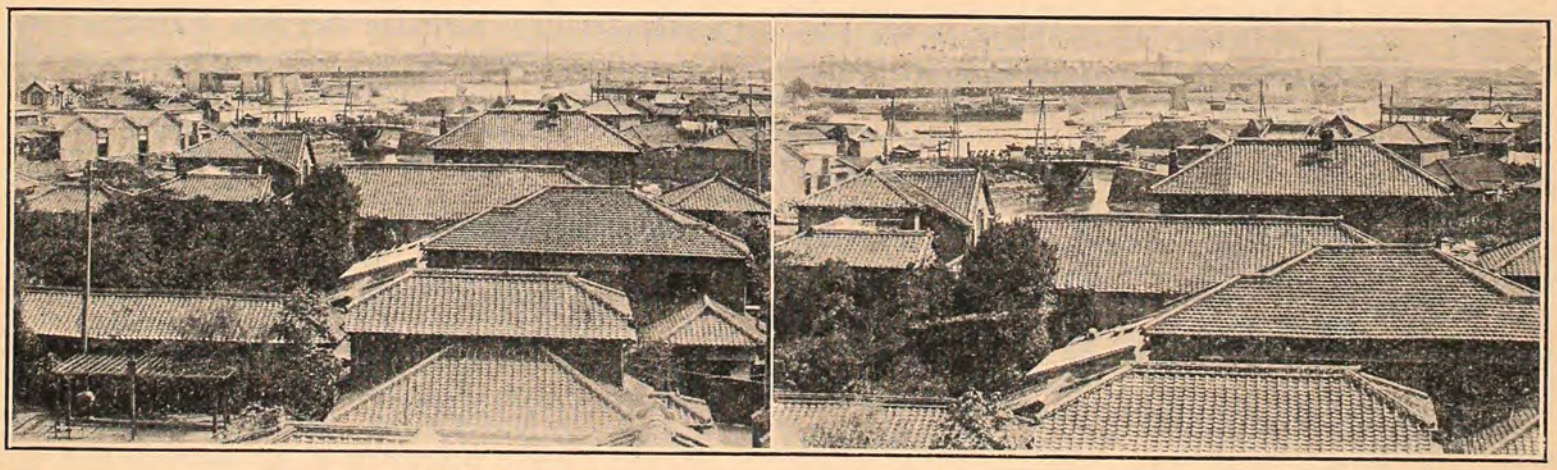
This building is numbered among the other material losses suffered by the Church. It is immediately adjoining St. Luke's Hospital. Bishop McKim lost everything, except as he said in his cable, "But Faith in God."

AN ACKNOWLEDGMENT

The Japan pictures in this issue of "The Church News" were made possible through the kindness of Mr. and Mrs. Pancoast, of St. Peter's Parish, Germantown.

They were taken by Mr. Pancoast personally while in Japan. On behalf of "The Church News" and its readers this opportunity is taken to express our appreciation of the service rendered by Mr. and Mrs. Pancoast.

It is our hope the pictures will aid all of us in visualizing more clearly the calamity that has fallen on the Church in Japan and stir within us a sense of our responsibility as American Churchmen to the Japanese Church in responding to the calls for emergency relief and permanent reconstruction.



A VIEW TAKEN FROM THE TOP OF ST. LUKE'S

This picture gives a partial view of the section of Tokyo along the river front where the earthquake wrought most appalling devastation. It gives some idea of the types of Japanese buildings destroyed and of the density of that population before the earthquake.

Parishes Exceeding Quotas Give Splendid Encouragement to Missionary Program

The Quota calculations and schedules for 1924 which were sent out in June, following their approval by the Diocesan Convention, received favorable commendation by all of the Convocations, and have been given careful consideration by many of the Parishes and Missions. The general response thus far is encouraging, giving promise that when the Parishes and Missions are asked for their definite acceptance of the necessary Quota figures before the annual canvass this fall, the 1924 apportionment for General and Diocesan Missions will be almost fully assured.

By way of recognition to those Parishes and Missions which have made extra-parochial gifts in excess of a mathematical apportionment, and in order to stimulate the whole Diocese by indicating how many such Parishes there are, a list has been compiled which is herewith given, according to the Group form of tabulation used in the Quota schedules:

PARISHES WHOSE AVERAGE CONTRIBUTION FOR MAINTENANCE OF MISSIONS IN 1921-22 EXCEEDS THEIR MATHEMATICAL SHARE OF THE APPORTIONMENT FOR MAINTENANCE IN 1924

GROUP A

Parish	1921-22	1924 Increase Asked	Mathematical Share Quota 1924
Christ Church	$13,911.00	$1,500.00	$11,492.50
Holy Apostles	13,074.00	1,500.00	10,435.00
St. Martin-in-the-Field	40,971.00	1,500.00	18,227.50
St. Paul's, Chestnut Hill	28,712.00	1,500.00	14,894.00
Totals	$96,668.00	$6,000.00	$55,049.00

GROUP C

Parish	1921-22	1924 Increase Asked	Mathematical Share Quota 1924
Calvary, Conshohocken	$3,375.20	$660.00	$3,268.50
Our Saviour, Jenkintown	6,948.19	660.00	4,736.00
St. Asaph's, Bala, Pa.	6,053.76	660.00	3,029.50
St. Michael's, Germantown	3,566.69	660.00	3,247.00
St. Paul's, Chester	4,865.35	660.00	4,503.00
St. Philip's, West. Phila.	4,784.00	660.00	4,754.00
St. Thomas, Whitemarsh	4,516.00	660.00	3,215.50
Totals	$34,109.19	$4,620.00	$26,753.50

GROUP D

Parish	1921-22	1924 Increase Asked	Mathematical Share Quota 1924
All Hallows, Wyncote	$2,364.54	$750.00	$2,222.00
St. Mary's, Pro-Cathedral	3,423.46	750.00	2,073.50
Totals	$5,788.00	$1,500.00	$4,295.50

GROUP E

Parish	1921-22	1924 Increase Asked	Mathematical Share Quota 1924
All Saints, Torresdale	$3,028.24	$425.00	$1,667.50
All Saints, Wynnewood	2,462.39	425.00	1,999.00
Messiah, Gwynedd	1,940.68	425.00	1,855.50
Prince of Peace, Phila.	2,029.71	425.00	1,585.50
St. Peter's, Phoenixville	2,996.39	425.00	1,920.50
Trinity, Oxford	2,093.02	425.00	1,769.00
Totals	$14,550.43	$2,550.00	$10,797.00

GROUP F

Parish	1921-22	1924 Increase Asked	Mathematical Share Quota 1924
Christ Church, Pottstown	$1,118.32	$260.00	$941.00
Christ Church, Upper Merion	841.66	260.00	651.00
Gloria Dei, Phila.	2,521.57	260.00	965.50
Holy Comforter Memorial	975.29	260.00	600.00
Meadowbrook Chapel	604.15	260.00	546.50
St. Ambrose, North Phila.	683.34	260.00	531.50
St. Barnabas, North Phila.	953.93	260.00	902.00
St. Paul's, Aramingo	1,026.54	260.00	263.00
Totals	$8,724.80	$2,080.00	$5,400.50

GROUP G

Parish	1921-22	1924 Increase Asked	Mathematical Share Quota 1924
Calvary, Rockdale	$327.38	$34.00	$223.50
St. Bartholomew's, Wissinoming	752.53	34.00	357.50
St. Gabriel's, Feltonville	618.75	34.00	283.50
St. Luke's, Newtown	733.44	34.00	419.00
St. Paul's, Oaks	266.28	34.00	201.00
St. Paul's, Whiteland	494.12	34.00	395.00
St. Stephen's, Clifton Heights	590.51	34.00	440.50
Totals	$3,783.01	$238.00	$2,320.00

GROUP H

Parish	1921-22	1924 Increase Asked	Mathematical Share Quota 1924
Advent, Hatboro	$237.41	.....	$134.00
Advent, Kennett Square	226.44	.....	111.00
All Souls	220.00	.....	193.50
Ascension, Parkesburg	212.91	.....	132.50
Emmanuel, Quakertown	129.39	.....	84.00
Feasterville Mission	11.62	.....	4.00
Grace Mission, Hulmeville	123.19	.....	111.00
Holy Trinity, Lansdale	245.98	.....	196.50
Incarnation, Morrisville	2,242.49	.....	117.50
St. Andrew's, McKinley	54.60	.....	26.50
St. Andrew's, Summerton	24.66	.....	8.00
St. Andrew's, Yardley	233.33	.....	117.50
St. Anne, Willow Grove	1,137.20	.....	34.50
St. Columbas, South Hampton	160.99	.....	25.50
St. Cyprian, Elmwood	6.00	.....	4.50
St. George, Venango	112.08	.....	32.50
St. Giles, Stonehurst	76.81	.....	59.50
St. James, Langhorne	202.60	.....	146.00
St. John's, Kelton	58.00	.....	750.00
St. John the Evangelist, Essington	158.73	.....	18.50
St. Mary's, Chester	84.63	.....	21.50
St. John's, Edgely	98.54	.....	89.00
St. Philip's, New Hope	99.49	.....	68.50
Trinity, Center Hill	14.40	.....	11.50
Trinity, Cheltenham	165.75	.....	107.50
Totals	$6,337.42	.....	$2,615.00
Totals of all Groups	$169,960.85	$16,988.00	$107.230.50

The foregoing figures reveal the fact that these fifty-nine Parishes and Missions gave an average total for 1921-22 of $169,960.85 toward the maintenance of General and Diocesan Missions. Also, that these congregations are asked to bear their share of the necessary increased giving to make possible the 1924 Budget, in their case amounting to an additional $16,988. If they meet this expectation in full, their total gifts to the apportionment in 1924 will approximate $187,000, which will be nearly $80,000 more than the amount which the mathematical calculation would indicate to be their share of the $500,000 apportioned to this Diocese as the Budget for maintenance of Missionary work.

That the Diocese and the Church at large are dependent upon the continued generosity of these fifty-nine

King Edward VI. During that year (1548-49), it is not disputed that the general ceremonial tradition of Western Christendom as to vestments was in use in the English Church. This use included the surplice, scarf, and cope for the Choir Offices, with the stole for Sacraments, and the full Eucharistic vestments for the ministers at the altar. This then is the backbone of ceremonial usage to which the above paragraph in our Prayer Book refers us, and as such, *it is the only ceremonial law which the Prayer Book definitely recognizes.*

III

To summarize our thought.

For Prayer Book Churchmen:

1. Either there is no law of any kind as to vestments—in which case no one may criticise anyone on the ground of "loyalty"; or there is a law, implied throughout the Prayer Book and definitely referred to in its Preface.
2. The law thus adduced is the law of the English Church as to vestments, at the time when our American Prayer Book was created.
3. This law of the English Church in 1789 was expressed in the Ornaments Rubric, which prescribed what is briefly called "Catholic ceremonial."

Thus the priest of the American Church who stands today at the altar in the Eucharistic vestments can say to any questioner that in soberest reality he is functioning as a Prayer Book Churchman; that by any other usage he would be following only his own personal fancy, or some narrow parochial or diocesan custom, or worse still, merely party prejudice. *Unless there be no law at all, he has all the law there is behind him.*

"Suppose Nobody Cared!"

Welfare Federation Opens Third Annual Campaign October 24---Thirteen of the Member Agencies are Institutions of the Episcopal Church

The third annual campaign of the Welfare Federation will be held October 24 to November 5. With the twelve additional charitable organizations added during the past year, the campaign will be made for 130 agencies which cover virtually every phase of charitable and humanitarian work. Thirteen of the federated agencies are operated under the auspices of the Episcopal Church.

The Welfare Federation, in but three years, has grown to be the largest component charitable organization in the world.

Judge J. Willis Martin, president of the Federation, has announced that the same committee which made the campaign last year so successful will be in charge again this year. This committee consists of Colonel Franklin D'Olier, chairman; William M. Elkins and Clarence A. Warden. Exactly what amount of money will be asked for cannot be stated at this time, as the various sub-committees of the trustees are holding hearings. It will be necessary to raise more than last year, due to the added number of agencies in the Federation and to permit warranted expansion in community needs.

During the past year the 130 organizations in the Welfare Federation have served more than 1,000,000 persons in the city and suburbs. The thirty-six hospital and health agencies have rendered the greatest combined service to the sick, injured and insane in this country. The thirty-eight child-caring organizations have had their largest year, while the twenty-seven community, twenty family welfare and nine educational bodies have given their best services to the people.

One of the great achievements of the Federation during the past year was the perfection of the Council of Social Agencies, a coming-together of the agencies in the Federation and scores of outside charitable bodies. This Council meets to prevent duplication in work, to eliminate waste and to study in common the problems of charity as a whole. One of the outgrowth of this body was the All-Philadelphia Conference held last April, the first meeting of all creeds and races in the city to study their common problems.

Before the Federation plan was brought into existence each of the agencies made a separate appeal which cost anywhere from fifteen to thirty-seven per cent. Today the Federation raises the entire sum to maintain these hospitals, homes, orphanages and settlements at a cost of approximately six per cent. In other words, ninety-four cents out of every dollar goes into the work.

The plan in other cities has finally embraced every single charity in the community. It has, of course, required several years to bring this result and that is the goal desired here. This result will be hastened by increasing each year the number of persons interested in supporting the Federation. During the first year there were approximately 60,000 givers. This number was increased last year to 88,000, and during the forthcoming campaign it is hoped that a greater increase will be shown.

One of the great gains made this year is in the formation of the Group Solicitation Division headed by Mr. C. H. Schlacks, a co-worker with Samuel M. Vauclain. Mr. Schlacks was head of the great munitions works at Eddystone during the war and is regarded as one of the best organizers in the country. He has appointed more than a dozen of the leading business men in the city to head committees in their respective fields. Thus the industries, mercantile stores and commercial houses will be covered, as has never been done before. Mr. James M. Bennett, formerly Publicity Director of the Diocese of Pennsylvania, is chairman of the Federation Publicity Committee and Mr. Samuel H. Warnock, present Publicity Director of the Diocese, is one of the most active members of the Publicity Committee of the Federation.

The organizations in the Welfare Federation which are operated under the direction of the Episcopal Church are:

Church Dispensary of Southwark, Church Home for Children, Church Mission of Help, Female Society of Philadelphia for the Relief and Employment of the Poor, Galilee Mission, Hope Day Nursery and Settlement House, House of the Holy Child, The Lighthouse, Philadelphia Protestant Episcopal City Mission, St. Agnes' House, St. Martha's House, Seamen's Church Institute, and the Sheltering Arms.

DIVIDES WITH JAPAN FUND

St. Barnabas' Parish, Kensington, gave a block party on September 23rd to raise funds for Parish repairs. It was decided to give half the receipts towards the "barrack" hospital of St. Luke's, Tokyo.

It is hard to love one's enemies, but it costs more to hate them.—*Christian Herald.*

The Woman's Auxiliary Department

Edited by MRS. Z. B. PHILLIPS

Japan Catastrophe a Challenge

Just as we were beginning our work for the year the details of the awful catastrophe in Japan reached us. Could anything have sobered us more completely, and at the same time made us realize more fully the great forces of love, sympathy and generosity inherent in our national life, meeting only just such an emergency to quicken them into action? The world, it is true, has been aroused into a deep sense of oneness in suffering, but we, as women of the Church, should realize that this is God's opportunity for us to help in relieving this awful suffering, it is a direct challenge to us as Church women to redouble our efforts and to search deeper for the true source of this desire to be of service, which is apparent everywhere, and just because this feeling is now so universal there is a danger lest we lose sight of the spirit of the Master, who can touch impulsive goodness and make it permanent.

From a material standpoint, the loss of St. Luke's Hospital, Tokyo, seems to be incalculable. But who can tell? May we not find in that noble record of work done in Christ's name a prophecy of greater things, an incentive to bring with more telling effect the story of the Church's program to every man of the Church?

The Church's watchword has always been "Victory out of apparent defeat." Let us use this great opportunity which is given us, to do more ourselves and to enlist others of the many thousands of women in our Diocese, in the glorious work of the Kingdom of God. We believe if every branch of our Auxiliary will map out a definite program of work, there will result such an awakening of interest and enthusiasm as has not been manifested before.

SALLIE HEWS PHILLIPS.

UNIQUE SALE OF MISSION GOODS

Under the auspices of the Woman's Auxiliary and Commission on Mission Study, a unique sale of Mission goods will be held at the Church House October 31 and November 1-2, from 10 A. M. to 6 P. M.

Articles made and sent by the various Missions of our Church are to be sold for their support.

Consignments have been sent from Japan, China, Porto Rico, Cuba, Bontoc and Zamboango (Moro), P. I., Southern Brazil, Mexico, Indian, Mountain and Negro Missions of our country. Many interesting and unusual articles suitable for Christmas gifts and personal use will be on sale.

There will be five booths in charge of the Domestic, Foreign, Indian, Colored and Diocesan Committees. Each afternoon missionaries will be at the various booths to give five-minute talks on the various Missions.

Tea will be served every afternoon, proceeds to pay expenses of the sale so that al money made on Mission goods can go to the Missions sending consignments.

We hope the Diocese will give us their interested co-operation in this effort to bring our Mission work more vividly before us and help the Missions in their attempt at self-support.

Come and bring your friends.

FRANCES SCOTT,
MARY ELIZABETH AVERY,
Chairmen.

WOMEN'S AUXILIARY SPECIAL OFFERING

The Woman's Auxiliary Committee, which during the present Triennium is devoting special efforts to raising the standards of training for women Church workers and providing better opportunities therefor by preparing two houses, a residence for workers training in New York and a combined school and residence for colored workers in the South, reports that the whole Special Offering $75,000, is to be made a memorial to Bishop Tuttle, as an expression of the Auxiliary's veneration of him and gratitude for his long continued interest in Auxiliary work.

More than one-fifth of the whole amount of money needed, $16,650, had been pledged by June 1, by only fifteen Dioceses. Thirty-four of the Diocesan representatives have been appointed, and no Diocese so far has pledged less than the amount given for the Emery Fund in the last triennium, while many have doubled the pledge made for that fund.

Miss Helen Semple is the representative of the National Committee in the Diocese of Pennsylvania. In the last issue of THE CHURCH NEWS Miss Semple directed special attention to the subject matter above.

An airplane lately carried a baby girl and her parents to the Church of the Redeemer, Okmulgee, Oklahoma, for the baby's baptism.

MISSIONARIES ON THE FIELD

KNOW YOUR REPRESENTATIVES FROM THIS DIOCESE

Perhaps it was somewhat of a surprise to learn that Philadelphia and the Diocese of Pennsylvania as a whole were not represented among the Missionaries of the Church, for whose safety we were all so much concerned at the time of the recent earthquake in Japan. Whilst graduates of the Church Training and Deaconess House, which is one of our Diocesan Institutions, are in Japan doing Mission work, yet, there was no Missionary who had direct connection with any of our Parishes in the Diocese. This fall, however, Miss Jane Welte, a member of the Epiphany Church, Philadelphia, and formerly of Holy Trinity, Philadelphia, will take up work in Japan.

It is proposed in this and following issues to acquaint the members of the Church in the Diocese of Pennsylvania with those workers in the Domestic and Foreign Mission Fields who were formerly members of churches within the Diocese or who are supported by one of our churches, thus becoming identified with the Diocese and to be considered its representative on the Mission Field.

The purpose of this first article is to list the Parishes which have provided workers in the Field and to give the names of their representatives:

Holy Trinity heads the list with three,

Parishes is self-evident. Also, it is apparent that if the Missionary work is to be adequately maintained it must receive increased support from those Parishes and Missions, which in the past have been unable to meet their quotas.

Group B is not represented in the foregoing list since none of the Parishes in that group have exceeded their 1924 apportionment, although several will do so if they accept the average increase suggested for next year.

Michaelmas: A Festival for the Lonely

Amid the rush of subways, the crashes of high finance, and the hum of airships, can the thought of angels still hold any meaning for our life?

Year by year as the autumn shadows gather, the Church puts into our mouth the ancient Collect of Michaelmas "O God who didst ordain the services of angels and of men in a wonderful order, mercifully grant that as Thy holy angels always do Thee service in Heaven, so by Thy appointment they may succor and defend us on earth." Dignified is the English of this prayer, and venerable its imagery, yet for many, both priest and people today, it is one of the very hardest of all Collects to realize. I speak not of those clergy for whom "there are no problems," nor for lay people who do not wish their religious slumbers to be disturbed; but for multitudes of our American Churchmen—priest and people alike—who are thinking the thoughts of our time, for our College men and College women. What can the old-time feast of Michaelmas mean to us, and how do the angels count in our religious outlook?

The question is complicated for us by the din of the Higher Critics, who point out that angelology seems to have played but the slightest part in the genuine Jewish theology; that its appearance in later Jewish thought shows unmistakable marks of Persian origin and influence; that its incorporation into the Christian Gospel is but a survival of that classical demonology, which pervaded the Graeco-Roman paganism, in the midst of which the Church was born. Harmless perhaps at the start, it has become positively erroneous now, and it is necessary for Twentieth Century Christians to act upon the Apostles' dictum to "put away childish things."

Is such the case, and must the angels pass into the company of Santa Claus? The historical questions would not bother us so much, did we see any real function for the angels in our general world outlook. It is because so often it seems that our religious life would remain absolutely unaltered, did we receive proof tomorrow of the non-existence of angels, that our belief in them grows so weak. Does the thought of the Angelic Host really affect our outlook at all?

It may help us, to remember that the fact of angels fills a gap in the modern evolutionary view of existence which otherwise must remain void. Upward from the lowest forms of plant and animal life, from the earliest types of the human ape up to our most enlightened examples of civilized personality, we have learned to look for a graduated system of beings. If with man this evolution stops, until on the farther side of Infinity man finds God, then indeed there is a chasm exceeding wide in the vital aspect of existence. According to Catholic thought, however, this chasm does not and cannot exist, since between man and God lives that whole company of the Celestial Hierarchy. There is no gap in the upward grade from the minutest expression of cosmic evolution up to the ceaseless activity of the Triune Life Itself. Such a gap would be unnatural evolutionally; such a void the Church repudiates theologically. Granted, of course, that our figures of wings and trumpets are ofttimes crude, granted that our pictures were painted first in Persia, granted everything that may be said of negation, is not the Catholic ideal of a Vitalized Universe, shot through and through from start to finish with ever finer and ever grander forms of being—is not this view bigger and broader than a world whence angels are exiled?

The very wording of the Collect is suggestive, and should come as a solace to the lonely—"A wonderful order"—that is the great thought. This mighty mechanism which we call Existence, swayed and governed not by chance or caprice, but in "a wonderful order." This evolutionary push which we call Vitality, not broken here and there in void and gap, but pulsating ever, reverberating always, in new and higher forms of being—from mollusc to archangel, life ruled by God. "a wonderful order."

And when, in our secret musings and personal loneliness amid all the material, apparently fortuitous, rush of life, we feel in our deepest being isolated from life and alien to its movements, then let the feast of Michaelmas mean to us courage and inspiration. Let it remind us that the Universe is not a jumble, nor the endless ether lifeless, but that all this universe, "worlds beyond worlds," is teeming with a life from God, Who is, as the Creed says, "Maker of all things, visible and invisible," or, as our Collect has it, is the "ordainer of angels and men."

Thus can the Feast of the Angels be to us a day of Rededication to Life, and a sacramental of Fellowship with the Universe.

C. R.

Stores were closed in Woodville, Miss., during the recent ordination to the priesthood of the clergyman in charge of our church there.

Seven training-camps for Church boys, in six provinces, were conducted this summer by the Brotherhood of St. Andrew.

A single grain of iodine will give color to 7000 times its weight of water; so, spiritually, one sin may affect the whole life.—*Selected.*

Welte volunteering for missionary work in Japan. Miss Welte is to leave for Japan, appointed to work at St. Agnes, Kyoto, carrying with her $100 from the sale of the book. Copies of the book may be had at the Salesroom, Church House.

November 13—The regular meeting of the Mission Study Class Alumnae on the second Tuesday in November will this year take the form of a luncheon, when an address on and news from Japan will be the special subject. The place to be announced later. Tickets to be obtained from Mrs. Wm. W. Arnett, Chairman, Church House.

SALESROOM OPEN

During the summer months we have been engaged in collecting literature, maps, pictures, etc., to help in the proposed course of study on Japan.

Text Books: Creative Forces in Japan by Fisher.

Handbook of Japan by Sturgis.

The recommended books for collateral reading, and a number of S. P. G. pamphlets on Japan.

The Program, Story of the Program, etc.

Books on the Church—her Mission and Missions.

The Gospel of the Church by Bishop Rhinelander, sold for Japan Fund; Church Hymnals, Church Calendars, Church Missionary Calendar for 1924, Church Candles, Church School supplies, and Mission Goods.

Churchly Christmas Cards from England and America, a large variety to choose from. To Parishes selling cards on orders of $5.00 and upward we offer 20 per cent discount, and $25.00 upward 30 per cent discount. Orders should be placed at once.

Orders taken for Altar Linens, Surplices, Cottas, etc.

Our aim is to serve the Diocese in every way possible. Call on us and see what we can do for you.

M. E. Avery,
Business Manager.

VOCATIONAL BULLETIN FOR YOUNG CHURCHMEN

An eight-page bulletin recently published gives to young men and women—boys and girls in high school, college students, people in business positions—concise, definite and all-round information about what sort of "Church work" is open to them and how to get in touch with it, whether it be in the field of religious education, social service or Missions. The bulletin is called *Guide Posts*. About forty of the questions which are constantly heard from young people, especially in regard to missionary matters, are asked and answered on a separate sheet accompanying the bulletin.

Copies are obtainable free of charge from The Bookstore, 281 Fourth Avenue, New York.

CHURCH PERIODICAL CLUB, DIOCESE OF PENNSYLVANIA

The Executive Office of the Diocesan Branch opened for work Wednesday, September 12th.

The First Conference of Parish Librarians met in the Church House on Wednesday, September 26th, at 2.30 P. M. and laid out the work for the coming season of 1924.

This Diocesan Branch took such interest and raised over $2000 for the new library for St. Paul's University, Tokyo, which amounted to over $18,000, in an entire new library for their use. This organization wishes to express their sympathy in this recent calamity to the Church in Japan.

Mrs. A. F. Kempton,
Diocesan Correspondent.

THE BISHOP'S BRICKS FUND

This year The Bishop's Bricks Fund amounts to $3072.50, an increase of more than $1000 over last year's offering; $638 of this sum came through the Advent Offering of the Church Schools—and many parishes which had not contributed in other years—were added to our list.

The annual Presentation Service was held in the beautiful Church of St. Mark's, Frankford, and this large church was overflowing with groups of children from all parts of the Diocese. We were overjoyed to have Bishop Rhinelander with us on this occasion and he personally received the offerings from the children represented by the bricks and churches which they carried in procession and gave to him. Rev. Leslie F. Potter, the rector of the parish, cordially welcomed us, and though the number present was larger even than usual, all were generously entertained by the parish. $3000 of the offering was given by the Bishop towards the new parish house of St. Barnabas, Germantown, which, when finished, will form an important center as a community house.

Committee of
The Bishop's Bricks Fund.

MISS WALKER SAFE

Friends of Miss Rachael M. Walker, of St. Mary's Parish, West Philadelphia, who was reported lost in the Japan earthquake, will be happy to know she is safe. She was reported lost in Yokohama. Miss Walker is a sister of Mr. William Walker, a vestryman of St. Mary's.

GOES TO KYOTO

Miss Jane M. Welte Starts for Japan as Missionary

Miss Jane M. Welte, a communicant of Epiphany Parish, Fifty-seventh Street and Baltimore Avenue, has been accepted as a missionary to the District of Kyoto, Japan, and started from this city on September 26th for Vancouver, B. C. She is scheduled to leave there October 4th on the "Empress of Asia," for Japan.

Miss Welte will teach in St. Agnes' School for Girls, Kyoto. From early girlhood Miss Welte has been devoted to the Church, and has been active in Diocesan and Parish work. Her early training was in Holy Trinity, Nineteenth and Walnut Streets. Until about eight years ago she was identified with that Parish. Then she became connected with Epiphany where she conducted the Mission Study Class, was in charge of the Beginners' Department in the Church School, and President of the Junior Auxiliary. Miss Welte was also an Educational Secretary, and connected with the Diocesan Bible Class.

She graduated from the Philadelphia Normal School and followed the profession of a teacher, specializing in the teaching of crippled children. In the old Binney Public School she taught the first class established by the Board of Education of Philadelphia for crippled children. Latterly she taught in one of the West Philadelphia schools. When she was accepted for Japan she was teaching at the University of Pennsylvania and the Orthopedic Hospital in Philadelphia.

Epiphany Parish has assumed the responsibility for her support in Japan. Before her departure the Diocesan Bible Class contributed $100 for her work in Kyoto.

including the Rt. Rev. William P. Remington, D.D., Bishop of Eastern Oregon. Also, Miss Sally Ashhurst, who is stationed at Guantanamo, Cuba, and who is supported by the Women's United Thank Offering. Also, Dr. H. H. Morris, of St. Luke's Hospital, Shanghai, who receives his support from Trinity Church, Watertown, New York.

The Church of the Good Shepherd, Rosemont, Pa., is represented by Miss M. R. Ogden, who is a nurse at St. James' Hospital at Anking, China, under the United Thank Offering. Also Miss Effie B. Smith, who is in the Philippines at St. Luke's Hospital, Manila; the Church of the Good Shepherd provides her support.

St. Paul's Church, Overbrook, is represented by the Rev. E. L. Souder, who is now stationed at Wuchang, China, his support being provided by the Church of the Good Shepherd, Rosemont.

St. Elizabeth's Church is represented by the Rev. A. S. Cooper, one of the older Missionaries of the district of Hankow, stationed at Ichang, China.

St. Simeon's Church is represented by the Rev. Amos Goddard, now serving at Kiu-Kiang, China, in the Diocese of Anking.

St. John's Church, Lansdowne, sent out Mr. H. A. Matsinger in the summer of 1922, who is one of the teachers at the Soo Chow Academy in the Diocese of Shanghai.

The Church of the Incarnation is represented by the Rev. John K. Shryock, a member of the staff of St. Paul's School, Anking, whose support is provided by the Sunday School of the Church of the Saviour.

The Church of the Holy Nativity, Rockledge, is represented by Miss Mabel B. Sibson, a worker at Ichang, China, whose support is provided by the United Thank Offering.

St. Matthias Church is represented by Mr. R. F. Wilner, who is in charge of the Church Missions Business office, Shanghai, China.

Epiphany Church, Sherwood, is represented in Mexico by Miss Rebecca Parker, who is teaching business and housekeeping courses in the Hooker School, Mexico City. That school is under the direction of the Missionary District. Miss Jane Welte, who has just been accepted for Japan, is another representative from the Epiphany. The Parish is assuming the responsibility for the support of both.

Any additions or corrections to the foregoing list should be sent in to THE CHURCH NEWS for future use. It will be noticed that ten of the Parishes in the Diocese are represented by fourteen workers on the Domestic and Foreign Mission Fields.

Pennsylvania should take particular interest in its own representatives and it is the intention of this column to acquaint the members of the Diocese with those who serve in the Mission Fields of the Church and who have entered the service from Parishes within the Diocese.

EPIPHANY, SHERWOOD, TO HOLD PAROCHIAL MISSION, OCT. 21-28

Arrangements have been made to hold a Mission in Epiphany Church, Sherwood, Fifty-seventh Street and Baltimore Avenue, beginning Sunday evening, October 21, and closing Sunday evening, October 28.

The Rev. J. Wilson Sutton, D. D., Vicar of Trinity Chapel, New York City, which is one of the Chapels of Trinity Church, will be the Missioner. Services will be held each evening during the eight days' period of the Mission, beginning at 8 o'clock. The Rev. William Newman Parker, rector of the Epiphany, and his co-workers in the Parish are making every effort to reach the entire community, especially the large number of families known not to be affiliated with any church.

Congregational singing of hymns will be one of the features of the Mission under the direction of a leader. The Mission will be the first ever held in Epiphany.

EDUCATIONAL DEPARTMENT HAS CHANGE OF NAME

At the suggestion of the Department of Religious Education of the Diocese the Educational Department is now designated as "The Commission on Mission Study."

The name "Educational Department" was adopted before the organization of the Department of Religious Education. Mission Study, from which all the activities of the "Educational Department" sprang, is now a recognized part of the Department of Religious Education. As such the title "Commission on Mission Study" now applies to the former "Educational Department."

This Commission is now composed of four clergy, four women and two laymen. Mrs. Henry A. Pilsbry, Diocesan Educational Secretary, is chairman of the Commission. The clergy members are the Revs. Frank L. Vernon, N. B. Groton, Richard H. Gurley, and Benjamin N. Bird. The women members are Mrs. Adam Ross, Mrs. E. D. Crawford, Miss Elizabeth W. Fisher and Mrs. Pilsbry. The laymen are Dr. James Wister and Dr. William H. Jefferys.

The Educational Room will hereafter be known as the Sales Room, the work of the latter to be continued there as in the past.

JAPAN WILL BE SUBJECT OF MISSION STUDY CLASSES

Mrs. Henry A. Pilsbry, leader of the Normal Mission Study Classes, announces that in compliance with the request of the National Council, Japan will be the subject of Mission Study this winter.

For the first time in the history of Mission Study, Anglicans and Protestants of Great Britain, Canada and the United States are all called to the study of one subject, Japan. If in spite of this unity in the program for study we had any doubt of the necessity of the subject it must be swept away by the tragedy of the earthquake. Surely, as we read we wish for some way by which our vivid realization of such loss, suffering and devastation might be translated directly into terms of service.

The Mission Study Class on Japan provides the way.

DATES TO REMEMBER

October 24, Wednesday—Church House; 8.30, Holy Communion; 10.30, Conference for all connected with or interested in the Educational work.

October 27, Saturday—Day of Prayer, County Center Mission, Wrightstown, Pa., under the auspices of The Prayer Guild for the Teaching Office of the Church. A motorbus will leave the Church House Friday afternoon at 4 o'clock for those who can arrange to spend the night at the Mission House, returning Saturday afternoon. Those desiring further information or wishing to attend please communicate with Miss Ethel Cushing, Secretary of the Prayer Guild, Church House.

October 29, Monday, 10.30 A. M.—The Normal Mission Study Class opens to continue its sessions for seven Monday mornings. The registration for this Class is complete. We are encouraged by the enrollment of a number of the clergy, who will lead Classes during Epiphany and Lent.

Mrs. Pilsbry will lead another Normal Class during Epiphany, opening Monday morning, January 7th, for which registration can now be made.

October 31-Nov. 1-2—The Mission Sale—Church House, 10.30 A. M.-6.30 P. M.

November 9th, Friday, 11 A. M.—Church House. The Diocesan Bible Class opens, to continue on Friday morning throughout the winter. Subject, "The Life of Christ." Leader, Mrs. Pilsbry. Last winter in our study of Ephesians the Diocesan Bible Class used Bishop Rhinelander's First Charge to Convention eleven years ago, "The Gospel of the Church," and decided at their Easter thank-offering to publish it, to sell for 25 cts. a copy and give the proceeds to a member of the Class, Jane

University Students Doing Church Work at the Transfiguration in West Philadelphia

It was suggested to me that many people in the Diocese would enjoy learning about the University students who are in charge of our Church work at the Transfiguration this coming year. Therefore, I am very glad to give a brief description of those who are in responsible positions.

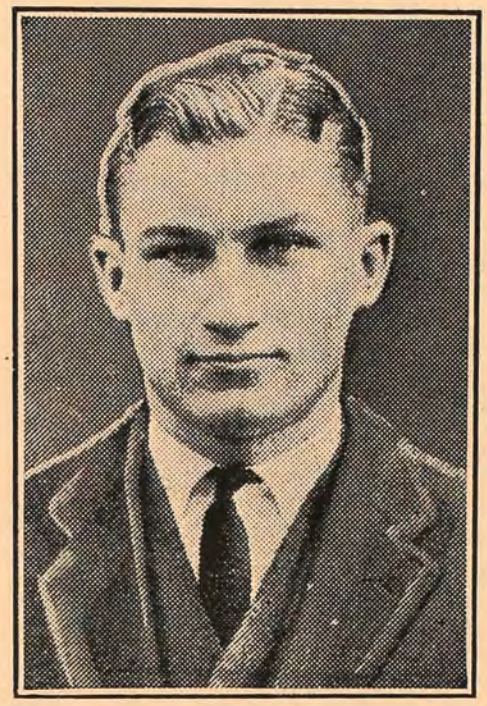
The present method of organization is to have a Student Vestry and an Advisory Committee. The personnel is as follows:

Frank Sutherland was elected the Episcopal Church Vice-President of the Christian Association, which places him at the head of the work as Chairman of the Vestry. He is widely known in the University as a guard on the football team, heavyweight boxer, member of the Glee Club, a member of the Sigma Chi Fraternity, and a good student in the Engineering School, where he belongs to one of the honorary societies. Frank is an unusually strong man for the position, and has with him quite a number of the football team, who are going to carry on the work in a most virile and attractive way.

Jack Dern, center on the football team, President of the Sphinx Senior Society, and a member of the Sigma Chi Fraternity, is Chairman of the Church Services Committee. The work of this Committee is to study and criticize the services and work them out in a way that best suits the needs and desires of students, and fits in best with the University schedule. The other side of the work of this Committee is to be a Personal Publicity Bureau, to carry information and constantly remind and invite students to come to Church. The members of the Committee include Captain Tex Hamer, of the football team; Grant Westgate, an end; Dave Shearer, tackle on the Freshman team last year, and Hector McDonald, a candidate for a line position on the squad.

J. Lee Patton, Jr., a member of the Zeta Psi Fraternity, another member of the football squad, is Chairman of the Missions Committee to represent the Board of Home and Foreign Missions among our students in the way that will create the best possible missionary spirit, keep students informed about Church Extension Work, secure intelligent giving to missions and recruit workers for the Mission Field.

Patrick M. Malin, who acted so efficiently as the Chairman of the Vestry of the past year, will be the Finance Chairman; and his work in the past insures the best year for the raising and wise expenditure of money that we have had. Mr. Malin has an annual record



PATRICK M. MALIN

and a place of extraordinary importance on the college campus. He is the President of the Beta Gamma Sigma Fraternity, to which he was elected as a result of securing the highest scholastic standing of any student who has been in the Wharton School the last ten years. He is President of the Friars Senior Society, and of the Christian Association, and a member of the Pennsylvanian Board. He is Captain of the University Debating Team, a member of the Delta Sigma Rho Honorary Debating Fraternity, and the Pi Kappa Alpha Fraternity. We are all so greatly pleased to know that Mr. Malin looks forward to going into the ministry.

Victor Demers, a member of the Kappa Sigma Fraternity and of the University Wrestling Team, is the Chairman of the Committee in charge of the Community Centre, which is the social service work conducted at the Church, with Miss Mary McLaughlin as the trained social worker.

Lyle Shephard, member of the Alpha Sigma Phi Fraternity, is Chairman of the Social Service Committee, whose work is to co-operate with the Social Service Committee of the Christian Association, the University Settlement House, and be of use to all social centres in the city in every way that students can assist.

Wellington Snyder, of the Chi Delta Alpha Fraternity, is the Chairman of the Committee for Foreign Student Work. We realize our responsibility and the great privilege of assisting the students who come from other countries, and Mr. Snyder's Committee will do everything possible to incorporate them into the social and religious life of the University.

George Stockbower, a member of the University Glee Club, looks after the choir and all the music connected with our work.

William Clark, the University cheer leader, the Mask and Wig star, is the Chairman of the Vocational Guidance Committee, whose work is that of assisting students to take advantage of their opportunity to find out and decide the kind of work to which their lives should be devoted.

Richard Griffith, of the Sigma Nu Fraternity, is the Religious Education Chairman. This Committee arranges for the Student Bible Classes and this year we plan to have three directly connected with the Church.

John Stenhouse, a member of the Zeta Psi Fraternity, is the Social Chairman, and the regular Friday evening parties constitute the main activity under his supervision. There are, of course, other events during the year that Mr. Stenhouse will direct.

Walter Gude, of the Chi Delta Alpha Fraternity, is the Building or Properties Chairman. His Committee observes the needs and attends to the repairing of the Church property.

Robert Pilch is the Deputations Chairman. This Committee secures speakers to convey the facts about our religious life at the University to Churches and other religious centers both in Philadelphia and in other places.

This group of students is advised by a Committee under the leadership of Mr. W. A. Lippincott, Jr., of Overbrook. Mr. Lippincott has given much time to the work of the Church in the Diocese. He is surely well known and appreciated and nowhere more, if as much, as the University. He has made us all feel that we are on a substantial basis of action and have such a reliable support, both material and personal, that we are free for adventure and the undertaking of things new that will insure progress every year.

Assisting Mr. Lippincott are Dr. Bessie Burchett, of the Central High School, Oliver Munns and Mr. Frank Stalker, for many years a member of the Transfiguration.

The Faculty Advisor of the Vestry is Professor Arthur Holmes, of the department of psychology. Dr. Holmes was formerly dean of men at Penn State, and President of Drake University in Iowa. He brings scholarship, administrative ability and fervent religious spirit, which is of the greatest benefit to all. In subsequent articles I

THE CHURCH TRAINING AND DEACONESS HOUSE

Attention should be called to the opportunities freely offered here to Sunday School teachers, Social Service workers and Church women in general to receive instruction and inspiration for their respective activities and studies.

Our Church papers have prominently mentioned the "Summer School of Theology" recently held for women at Berkeley School, Middletown, Conn. Such teaching is at hand for women of Philadelphia, who can attend as day scholars and can select one or more of the courses of instruction beginning October 4th at 708 Spruce Street, where copies may be had of the curriculum setting forth the subjects taught, the social teachers, and the days and hours of the week appointed.

Rectors of Parishes in this Diocese are earnestly requested to make known to members of the Girls' Friendly Society, to Sunday School teachers, and to other workers and women the opportunities here given for advanced instruction in the Bible, the Prayer Book, Church History, etc. Inquiries in person or by mail will be welcomed and answered by the Head Deaconess, 708 Spruce Street, or by the Warden, Rev. J. DeWolf Perry.

Following is a list of the open course lectures:

JUNIORS

Tuesday
10.30 A. M. Old Testament History.
Rev. Royden K. Yerkes, D.D.
Wednesday
10 A. M. The Church Catechism.
Rev. Frederick E. Seymour.
11 A. M. Acts of the Apostles.
Rev. Edward M. Jefferys, D.D.
Thursday
10 A. M. Life of Christ and the Gospels.
Rev. J. DeWolf Perry, D.D.
11 A. M. Ancient Church History.
Rev. Percy L. Urban.
Friday
9.30 A. M. History of the Prayer Book.
Rev. L. M. Robinson, S.T.D.

SENIORS

Monday
10 A. M. Catholic Epistles.
Rev. Francis M. Taitt, D.D.
Tuesday
9.30 A. M. Prophets, Poets and Wisdom Literature.
Rev. Royden K. Yerkes, D.D.
Wednesday
10 A. M. Pauline Epistles.
Rev. Edward M. Jefferys, D.D.
11 A. M. Creeds and Church Doctrine.
Rev. Frederick E. Seymour.
Thursday
10 A. M. Anglican Church History.
Rev. Percy L. Urban.
11 A. M. New Testament Use of the Old Testament.
Rev. J. DeWolf Perry, D.D.
Friday
10.30 A. M. Church Polity and Collects.
Rev. L. M. Robinson, S.T.D.

OF INTEREST TO SUNDAY SCHOOL OFFICERS AND TEACHERS

The Annual Sunday School Institute of the Diocese of Pennsylvania will be held in St. James' Parish House, Twenty-second and Sansom Streets, Philadelphia, at 3.00 P. M., and 7.30 P. M., on Monday, October 15, 1923.

Bishop Garland will preside at the afternoon session and will make an opening address, after which there will be the Annual Meeting of the Sunday School Association of the Diocese, and election of members of the Department of Religious Education.

SECTIONAL CONFERENCES will be held from 3.30 to 4.45 P. M., and will be as follows:

A. Primary Department. Leader, Deaconess Helen S. Brookman, Holy Apostles. First room to the left.
B. Junior Department. Leader, the Rev. W. A. Jonnard, Field worker of the Province of Sewanee. Second room to the left.
C. Senior Department. Leader, the Rev. William N. Parker, Rector of Epiphany, Sherwood, Philadelphia. Assembly Hall.
D. Bible Class Department. Leader, the Rev. Robert S. Chalmers, Rector of St. Mark's Church, Toledo, Ohio. The Chapel.
E. Home Department. Leader, the Rev. George Herbert Toop, D.D., Rector Church of the Holy Apostles, Philadelphia. Second floor front.

CONFERENCE—4.45 to 5.45 P. M.

The Church School Service League with exhibit and address by the Rev. W. A. Jonnard.

5.45 P. M.—Roll Call of the Parishes of the Diocese.

6.00 to 7.30 P. M.—Supper in St. James' Cafeteria. Tickets 50 cents each.

7.30 P. M.—Evening Session in the Parish House. Chairman, Rt. Rev. P. M. Rhinelander, D.D.

Opening Service and presentation of Teacher-training Certificates.

8.00 P. M.—Address: "What is the Objective in Religious Education," by the Rev. Robert S. Chalmers, Rector of St. Mark's Church, Toledo, Ohio.

8.45 P. M.—Address: "Do American Moral Standards Need 'Retuning'?" by the Rev. Charles Breck Ackley, Rector of St. Mary's, Manhattanville, New York City.

Every Officer and Teacher of the Church Schools of the Diocese is most cordially invited to attend this Institute.

Kindly advise Mr. George W. Jacobs, 1628 Chestnut Street, of the number expected to attend the Supper from your Parish.

The Lenten Offering for Missions this years was about $61,000.00. Let us make it $70,000.00 next year.

CHURCH NORMAL SCHOOL REOPENS OCTOBER 4

On Thursday evening, October 4, the Church Normal School will re-open for the assistance of teachers of the Christian Nurture Series of lessons.

The first semester will consist of ten weeks' coaching in each course, under the leadership of competent and experienced teachers.

Arrangements have been made to give the coaching for all courses in which five or more persons register on the same evening, thus avoiding confusion, and also providing companionship for teachers from the various schools.

Miss Helen Washburn is the Registrar.

Every school using the Christian Nurture Series should send all of its teachers to the Normal School. It will be a good investment and the teachers will be greatly helped.

There should be a registration of several hundred from a Diocese as large as Pennsylvania.

Remember the opening date, October 4, 8 P. M., Church House.

Every Thursday thereafter for ten weeks.

THE DIOCESAN BIBLE CLASS

The Diocesan Bible Class, under Mrs. Pilsbry's leadership, will be held in the Church House, 202 South Nineteenth Street, on Tuesdays at 11 A. M., beginning November 13th.

The class is essentially a normal class, and most helpful to Bible teachers; but it is freely open to all who care to study the Bible for their own benefit. Those who have attended Mrs. Pilsbry's classes know how interesting and beneficial they are. To those who have not had that experience we say, "Come and see." The subject for study this winter will be the "The Life of Christ."

Twelve communicants, with a total of twenty-one people, have established a new Mission at Alcoa, Tennessee, to be served by clergy from Knoxville, and have accepted a self-imposed apportionment of $104 for the general Church.

THE CO-OPERATIVE SHOP OF PHILADELPHIA

A letter to the women of the Diocese

The Co-operative Shop is now entering into the third year of its existence, and a report of the development of the past year seems in order.

The idea of this work sprang into life as the result of prayer that the Bishop might have a steady, unfailing income, upon which to rely. The following quotation from the original circular, sent out by the Rev. Dr. Richardson and myself, reads as follows:

"The Co-operative Clothing Shop is an association through which all articles of clothing, too good to be given away indiscriminately, may be presented to our shop, and sold at less than half the original value. The profits will be used for the social service, educational, and missionary work under the direction of Bishop Rhinelander, which is now centered at the Pro-Cathedral Church of St. Mary, at Broad and South Streets. This work is intended to become a nucleus of the wider community centre which will ultimately be carried on by the Cathedral." As we felt that this statement was limiting the usefulness of the fund, the Executive Committee decided to give it to the Bishop as discretionary fund, to be used in any way he might think best.

As a result of this first inspiration, a second idea presented itself. This was, that the shop might also be a means of supplying good clothing for little prices, to people who find it difficult to dress as their position in life requires them to dress. It should be remembered that this was not the motive which caused the creation of this work; but it should be the automatic result of the first idea.

As time went on, we learned that the problem for us would always be that there must be enough clothing to meet the demand for it, no matter how the demand might grow. From lack of knowledge, or interest, the people of the Diocese (with the exception of a small devoted and generous group), did not supply sufficient material. We also found that, as we developed, our quarters were inadequate. The Executive Committee, having studied this problem from every angle, and having given much time and thought to it, soon realized that the only way to overcome these difficulties would be by having a very large circle of women, having a sense of personal responsibility for the welfare of the shop. They decided, therefore, to broaden our field by having other organizations work with us, sharing expenses as well as profits and work. The two committees who accepted our invitation to join in this work are as follows: The Ladies' Aid of the Presbyterian Hospital, and The Woman's Board of the Jefferson Hospital.

MRS. ELI KIRK PRICE

Photo by Photocrafters

Chairman of Executive Committee of the Co-operative Shop of Philadelphia

Our own original Church group, called "The Founders," is continuing the same way it began, except that it is working hand in hand with two of the greatest humanitarian institutions in this great city. Surely it is an inspiration to Church people, to know that when they buy in this shop, they are spending their money to help the sick and suffering, as well as giving to our own Church work.

We have now representatives in almost sixty parishes, but we hope soon to have many more than this number; we hope that all the women in the Diocese will have a sense of personal responsibility, for carrying on this work, to help us to keep on adding to the yearly sum we send to the Bishop. The Founders have reserved a sinking fund for shipping mail orders to Church people who live outside of the city. Miss Julia Sinkler is in charge of this department, and some very helpful work was done in this way, during the past summer.

The Committee decided it was no longer necessary to buy with a membership card, because, although it was vitally necessary at first, in order to protect the high standard of the shop, that standard is now so well established that the privilege of buying may now be open to everyone. We found that many people were unwilling to subscribe to the card who were very much in need of only occasionally making small purchases. We also found it was tending to a policy of selfish isolation, instead of the broad policy of the "Open Door," upon which the shop was founded; for, in the first circular sent out by Dr. Richardson and myself, it says: "This membership is open to all denominations and organizations."

Our Church group, and the Hospital committees have been hard at work all summer, preparing for the formal opening which will take place early in October. We, who have watched them, can find no words with which to express our admiration for the cheerful kindness, efficiency, and faithfulness of the ladies of the hospital committees who have been in the shop from ten to five all through the long summer days, when most people were away on their vacations.

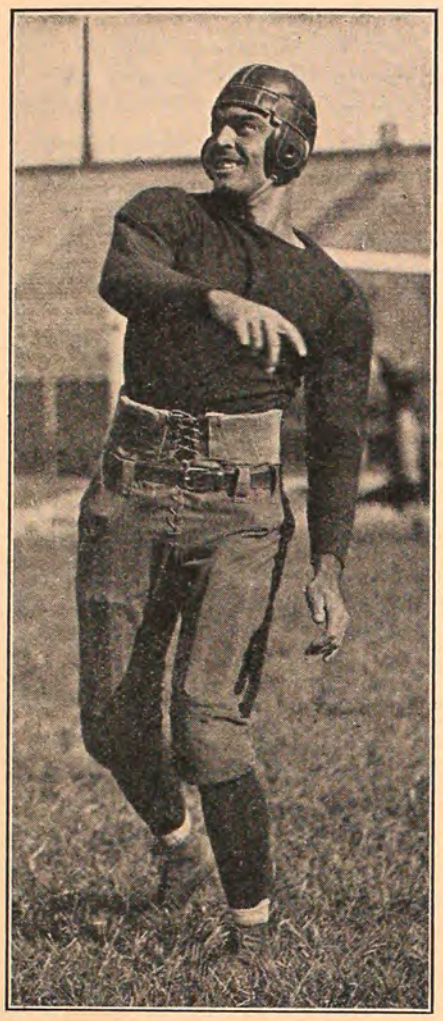
The present manager is a professional dressmaker, as well as being an experienced saleswoman, and we plan to have a special department for fitting and remodelling dresses. We shall be glad to have volunteers, who will help us with sewing at home.

I will close with one story of the work we have been doing this summer. While the manager was on her vacation, one of the ladies of the Presbyterian Hospital Board took her place. One day a young woman came in, who, being unable to find what she wanted, left her telephone number, so that she could be notified when the garment she needed came in. On giving her address, she became confidential, and confessed that she didn't know what she and her mother would have done without the shop this past summer, for their rent had been raised three times in the past three years, and there was now so little left for clothes, that it was a real God-send to be able to buy the same kind of clothes they were accustomed to, although they pay less than they ever paid before.

We ask every woman in the Diocese to join in this work, and send us whatever they do not need for themselves, and which is good enough to be sold in our shop; we also want bric-a-brac, etc., and things that can be sold for our Christmas sale. The committee are very clever about making odd bits of materials into dainty gifts, and into lampshades.

But, above all, we want cheerful co-operation in every way.

ALICE EWING,
Chairman of Publicity Committee.



TEX HAMER

shall describe what is actually going on and which we hope will measure up to the high anticipations and faith that we now have, realizing the power of those who really propose to make the work of the Church a campus activity of first importance.

The new member is the Vice-Provost of the University, J. Hartley Merrick, who has just moved from Roxborough and is living with the students in the dormitories.

JOHN R. HART, JR.,
Chaplain-in-Charge Church of Transfiguration.

ORDAINED TO PRIESTHOOD, SAILS FOR LIBERIA

On August 24, St. Bartholomew's Day, the Rev. Herbert A. Donovan was ordained to the priesthood by Bishop Rhinelander in Gloucester, Mass., and last month Mr. Donovan sailed for the Liberian Mission field, where he will be associated with Bishop Overs.

Mr. Donovan is a graduate of the Commercial School of Temple University, St. Stephen's College and the Virginia Theological Seminary. Last February he was admitted to the Diaconate by Bishop Garland. In Liberia Mr. Donovan will be located at Pamdeme, an inland village of the Buze tribe.

Two young Porto Ricans are now candidates for Holy Orders.

PENNSYLVANIA PENAL PROGRESS

By REV. FRANCIS W. WETHERILL

The recent jail escapes in Philadelphia have attracted attention of the public to institutions for the betterment of the offender. These reveal "Satan findeth mischief still for idle hands to do," in prisons especially.

Our City Mission and the Pennsylvania Prison Society deal almost exclusively with the individual, his reform and maintenance. The Penal Reform Society of Pennsylvania approaches the problem from the legislative and industrial situation. In this society, as in the new Board of Inspectors at Cherry Hill, Churchmen are conspicuously absent and have declined to serve. But in this work unlimited opportunities exist for reclamation of bodies and souls.

Advance is being made along the following lines:

1. The Governor has appointed superior experts in penology and management. Dr. Ellen Potter, Col. Groome and the new Inspectors are free from political bias and control.

2. Mental examinations are more thorough, with the intent of isolating the psychopathic criminal.

3. Children are obtaining protective and educational care in the Municipal Court at Twenty-second and Arch Streets.

4. First offenders are to be granted the indeterminate sentence of one-fourth their maximum term at Huntingdon Reformatory. This was abolished in 1911, but in all probability will be restored to our penal code by the present legislature.

5. The Department of Public Welfare now has the right to secure data as to criminality in the Commonwealth as it relates itself to probation and preventive measures.

6. A State Industrial Farm is in process of construction.

The Home for Discharged Prisoners in West Philadelphia finds it the hardest thing to convince employers to furnish positions for ex-convicts. I have known many instances of men being thrown out of work as soon as employers discover their workmen served a jail sentence. As Christians we must learn a man is not wholly bad because he has been an accidental or occasional offender. Be so generous as to learn the cause of a crime before condemning a culprit's whole character. For example, I have in mind a police sergeant in jail serving an eighteen-year stretch for manslaughter. He struck a man who seduced his daughter. Yet the stigma of criminality will cling to him for life.

Our parishes have a grand chance to pluck brands from the burning shame of

FRANK SUTHERLAND

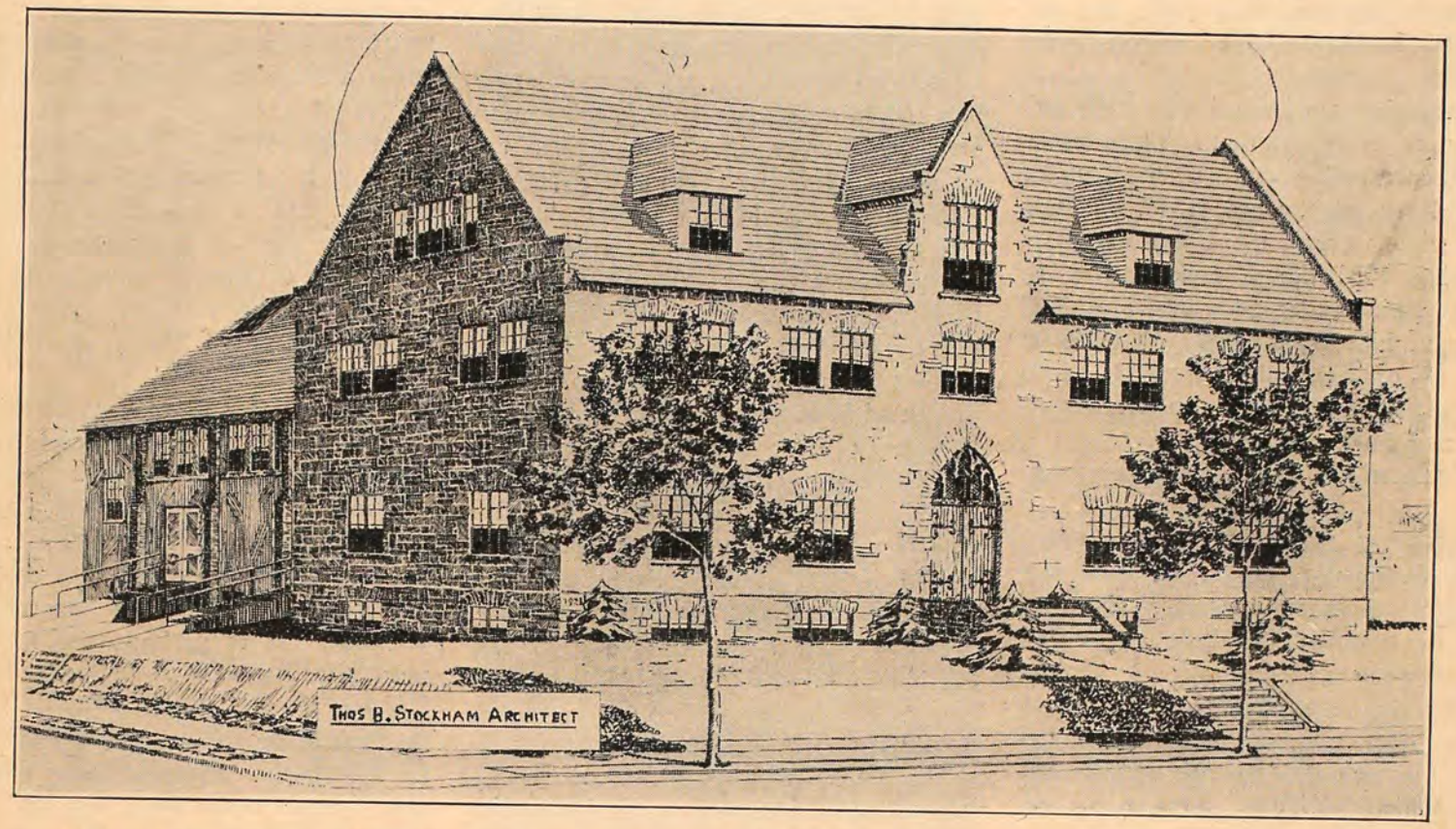
our county jails by coöperating with local probation officers. Find out who and where they are, what children are in their care. Place these young delinquents and offenders in your Sunday School classes and give them the companionship so sorely needed with the Boy Scouts of your church.

Youthful crime is largely a matter of lonesomeness or associations. This is so well illustrated in Harold Bell Wright's: "That Printer of Udell's." We need not consume space to demonstrate it here. Hence parishes which provide associations, clubs, and companionships and the personal interest and follow-up of the Rector can do more preventive work than all of Judge Brown's Court and the 600 or more on his staff. The ability and capacity to make bad boys and girls too good to fall into the meshes of the law is the function and the faith of our Diocesan leaders.

On September 23rd the cornerstone of the new Parish House of St. Barnabas, Kensington, was laid by the Rev. John H. Chapman, Dean of the Germantown Convocation and Rector of St. Paul's, Chestnut Hill. The speakers were the Rev. J. DeWolf Perry, President of the Standing Committee of the Diocese, the Rev. John R. Logan, D.D., Vicar of the Chapel of St. Simeon the Cyrenian, and the Rev. Irving A. McGrew, of the Epiphany, Germantown.

The Cathedral in Havana, Cuba, is to be consecrated in the fall.

Morrisville Preparing for Corner-Stone Laying



This etching was made from the architect's drawing of the Church Community House at Morrisville, which the Diocese is aiding to establish as a work of Christian Social Service to a whole community. It is the object of the "October Call" of the Church Extension Fund. If you are not a member of the Extension Fund write the Bishop you want to be enrolled, or if you want to help the Morrisville project a contribution will be welcome.

of an instrument which the Church shall use for the Kingdom of God. Still it is perhaps worth taking into consideration that there will be, almost beyond question, a reflex stimulus upon the welfare of the Church in Morrisville which shall lead inevitably to the development of our Mission into a self-sustaining Parish."

Morrisville, through Mr. Stockham, has given the ground. The Diocese is to give $25,000 for the building. The October Call of the Church Extension Fund has been designated for the Church Community House at Morrisville. The Diocese will get a large return for its investment not only in better lives and better community life and spirit but in actual dollars and cents. For Mr. Stockham gave the lot, worth $2500, and he is going to erect a building that will cost $40,000. Where he is going to get the difference is a story of consecrated leadership that I want to tell some day.

Our present duty as a Diocese is to make the response to the October Call so generous that we can pay our share at once.

GIRLS' FRIENDLY SOCIETY

The Girls' Friendly Society held its second annual Garden Party in June. This year, through the courtesy of the club members, the fete was held on the grounds of the Germantown Cricket Club.

The booths were arranged under the trees on each side of the main driveway. The Schuylkill Valley District had the fruit and vegetables, North Philadelphia branches had the cake table, West Philadelphia branch the candy, and South Philadelphia presided over the ice-cream. On the green adjoining, a delightful continuous program went on throughout the afternoon, the extent of the stage allowing the guests to be grouped around three centers where individual programs were given. When supper-time came, the Germantown and Chestnut Hill branches served sandwiches, coffee, milk and lemonade to about 1000 persons. Financially, the fête was a success, as after all expenses were paid there was a balance of over $500; of this sum, $200 was again given for a scholarship at the Bryn Mawr Summer School.

The Girls' Friendly Holiday House at Cape May, N. J., opened for the summer on June 20th, and closed on September 8th, after a most successful and happy season. All guests were entertained, over forty of whom were from the Candidate Classes. A large number of the girls were from branches outside our own Diocese, many of them coming from far-distant places. The vacation days of the girls pass only too quickly, filled as they are with boating, automobile trips, picnics, and a constant round of pleasure parties; and, above all, the ocean bathing, which never loses its charm, and its physical benefits seem almost marvelous. There is a celebration of the Holy Communion on Sunday and Wednesday mornings in the little chapel of the house, and daily morning and evening prayers are also said, and the influence of these services is constantly spoken of by the girls.

EMPHASIZING CHRISTIAN SOCIAL SERVICE

The National Conference of Church Social Workers held in Washington last spring has suggested that Sunday, October 14, be observed as a day for emphasizing Christian Social Service throughout the Church.

The Conference hopes that in every Parish there will be a corporate Communion for all social workers who are Church members, whether trained or volunteer, whether in Church work or with secular agencies.

Prayers are requested for social problems and for all social workers who are ministering to human needs in our own communities and throughout the world. It is hoped also that the sermon will stress the Christian's responsibility to his community, and that the Church's work in social service, parochial, Diocesan and general, will be presented.

TREASURER'S COMPARISON

During June, July and August, 1922, our gross receipts were $600, and net receipts nothing. We merely paid expenses.

During the same months, in 1923, our gross receipts applicable to "The Founders" (representing our one-third share of total receipts), were $1350, and our net receipts were $650.

During 1922 the Founders gave to Bishop Rhinelander $400 cash; in 1923 they gave him $1000 cash. We have on hand as of September 1, 1923, $1000 United States Certificate of Indebtedness, and $400 cash.

WILLIAM J. TAYLOR, JR., *Treasurer.*

SEAMEN'S CHURCH INSTITUTE

The Seamen's Church Institute has had the busiest summer it has known since its organization three years ago. The sleeping quarters at 201 Walnut Street have been taxed to capacity on several occasions and the nightly demand for single bedrooms far exceeds the number available. One night recently there were 134 men sleeping in the building and fifty others were turned away.

The men say that the cleanliness of the beds and the comparative cheapness make the accommodations attractive to sailors, and the Institute is becoming better known every day amongst seamen of all nationalities. Extensive alterations have been undertaken in order to attempt to meet the rapidly growing demand for accommodations, while the plans for the new building are under way.

Increases in the cost of building since the first of the year have made it necessary to increase the Building Fund Goal, so that in addition to funds now in hand and pledged, one hundred and fifty thousand dollars will be necessary to complete that part of the new building projected in the spring. Friends have been very generous and much interest has been aroused, and it may be decided at the October meeting of the Board to build as much as possible with the funds in hand by the end of the year.

Up to September 1st the following statistics record the outstanding activities for the eight months of the current year:

Lodgings	22,848
Attendance Recreation Rooms	70,559
Employment of Seamen.....	5,178
Religious Services and Meetings (125)	3,030
Relief to Needy Seamen	823
Magazines and Books distributed	28,516
265 Seamen deposited wages for safekeeping amounting to	$15,283.18
326 Seamen repaid small loans amounting to	611.41

The Church Community House at Morrisville

By CLINTON ROGERS WOODRUFF

Morrisville represents a forward movement in Church work, a recognition of the Church's duty, obligation and opportunity in dealing with the problems of small communities.

Morrisville is the northernmost point in our Diocese. It is a rapidly growing town directly opposite Trenton. It has no hall for public gatherings; no public library; no motion picture theatre (at present such pictures as are given are presented in the basement of our Church building); there is no gymnasium; no place where the boys and girls, the youth of the community can meet under wholesome conditions. The Red Cross, the Visiting Nurse Society are inadequately housed.

Morrisville may not have a slum; but the ingredients are there. As the president of the Chamber of Commerce said, "It was vividly brought to our attention at the Chamber of Commerce meeting that there are gambling dives where some of our boys of about seventeen years of age have been nursed."

Then he added: "One of the bureaus was directed to work with the Welfare Association toward providing for some plan to keep the boys interested in wholesome play and entertainment."

That president was a Churchman. He was a Churchman with a heart and a vision. His name, Thomas B. Stockham. He and his rector, the Rev. Seaver M. Holden, were two of a kind, they dreamed dreams and worked to make them come true. The Bishop was interested, then enthused. The Department of Social Service was authorized to consider the project and report. It did so.

Mr. Stockham offered two of the most eligible sites in Morrisville, opposite the Church if the Diocese would erect the house. Here is what the Social Service Committee said:

"Your Committee cannot too strongly urge the need and the value of a Community House at Morrisville under the auspices of the Diocese of Pennsylvania."

It then went on to recommend that the name of this institution should be the Church Community House; that it be located on a lot 90 x 140 feet on the southeast corner of North Pennsylvania Avenue and Palmer Street, Morrisville, Pa., the Church of the Incarnation being on the northeast corner. The accompanying sketch shows a suggested layout for the group of buildings, the Community House being along the general architectural lines of the Church. It is proposed that the building shall provide, in general, an auditorium, a gymnasium, quarters for a library, quarters suitable for men's and women's clubs and other similar activities, and for boys and girls; quarters for the Morrisville Welfare Association, quarters for a Community Nurse and Dispensary, and be such as to constitute a generally flexible arrangement to meet the needs of this growing town.

The Executive Committee of the Council endorsed the project just as heartily.

From its very first proposal this idea that the Diocese should erect a Community House in Morrisville proved of unusual interest; its careful study by the Social Service Department and by the Executive Committee has confirmed and reinforced the first favorable impression. It is perhaps the first proposal that has ever been made that the Diocese should provide a Social Service instrument in a growing community and at a sufficient distance from Philadelphia not to be a social service instrument of that city.

It seems eminently right and proper that the needs of other communities than Philadelphia be promptly and cordially recognized by the Diocese. A local survey of the situation and open conferences with various business and welfare interests in Morrisville, and first-hand inspection of the whole situation have confirmed the original statement of Messrs. Holden and Stockham that there is offered to the Church a peculiarly fine opportunity to meet an unquestioned social need. Morrisville bears the same relation to Trenton that Camden does to Philadelphia; it has, at present, not only no place to house a group of desirable community activities, but has not even a public hall for community entertainments; meanwhile, unhealthy activities, such as pollrooms and gambling houses, are developing in the perversion of the youth of the town, while older people are obliged to seek their amusement in Trenton. The proposal affords the Church the opportunity, not only of leading in the whole matter, but of controlling the same for the spiritual and moral welfare of the town.

As to why the Church should do this thing, the answer lies, as the Social Service Department has pointed out, "more or less along the same lines as to why the Church built St. Martha's House and maintains it in Philadelphia, except that the need is different and that its significance is more evident in the case of Morrisville. In recommending the venture, we realize that it is not directly a venture intended to increase the membership of the Episcopal Church; it is rather of the nature of the forming

Service League work and how best to meet your daily problems in Parish and Diocese. By this time you were ready for the lunch of milk and crackers served by some of the Volunteers, and then such talks!—'How did you like Dr. Easton this morning? Didn't you think that was a splendid talk on The Creed by Dr. Richardson, etc., for twenty minutes, when the clans dispersed to Chapel for Intercessions, and then the last class. You either renewed your youth and played games vehemently with Miss Stockett or if you were interested in girls especially, Mrs. Woodward had a splendid course, 'The Girl and the Church,' or Dr. Niles Carpenter in 'The Return of Christendom' made you stop and think and study.

"It was now 1.15 and you were ravenously hungry and full of good spirits as the dining rooms will testify. After lunch a lull, and a rest for those who felt the need of it, but we chose a game of tennis and a swim, and were ready for the afternoon talk on the Girls' Friendly Society or The Young People's Movement, or whichever Conference fitted your work.

"After dinner came one of the loveliest times in the whole day—a twenty minutes which I shall always remember —when the Conference gathered by the lake for the Sunset Service. I always felt that the little waves lapping on the beach, the birds singing in the trees and the lovely sunset clouds, were just a picture of what it must have been like on the shores of Galilee. After a hymn, 'Dear Lord and Father of Mankind,' or 'There's a Wideness in God's Mercy,' Dr. Richardson, the Chaplain, spoke for a few minutes on one of the Beatitudes. The brief service, so close to Nature, brought the long busy day to a very quiet and peaceful end, and yet made you ready to be up and doing.

"Sometimes at 8 o'clock I slipped away for a paddle on the lake, or went to hear the missionaries speak, but the day I started to write to you about ended with the Nativity Cycle of the York Mystery Plays, given in Houghton Chapel. Mr. Osgood's class studied Pageantry from all sides, and then gave this before the Conference. It was one of the most deeply impressive hours of the whole time. You moved back 1900 years and were on the fields with the Shepherds, journeying with the Wise Men, or in the stable in Bethlehem, and were left with the deepest feeling of reverence and worship.

"The Service of Compline ends or 'completes' the day, and Dr. Richardson's talk on the last night summed up most beautifully our days spent at Wellesley together, the fellowship, the work and study, and the reason—to go back and carry renewed strength and life to our Church work in the year to come.

PENNSYLVANIA DELEGATES AT WELLESLEY CONFERENCE

Seated on the left is the Rev. B. N. Bird. George H. Randall is seen holding a paper. To his left is Miss Darthea Coleman. Mrs. H. F. Baker appears in the foreground holding books. Standing in the background from left to right are the Rev. Richard H. Gurley, Miss Olivia Willing, Mrs. James D. Maull, Mrs. N. W. Ashmead, Mrs. Horace Stokes, Miss J. H. Ingersoll, Miss F. P. Eady, Mrs. Anite L. Eyster, Mrs. Charles Biddle, Miss Katharine Reeve, Deaconess Louise Brainerd, Miss Florence Riddell, Sister Ruth Margaret, Rev. A. J. Kilpatrick, Mrs. H. H. Lawrence, Deaconess E. S. Humphries, Mrs. Wm. T. Taylor, Miss Margaret E. Evans, Miss Lina Larence.

The group seated in the right of the picture from left to right are: First Row—The Rev. John M. Weber, Miss Minnie Schroller, Miss Margretta Shipley, Miss Helen Washburn. Second Row—Miss Fannie De Silver, Miss Eleanor Moss, Miss Gladys Williams, Miss Olivia Gazzam, Miss Elizabeth Billingsley. Third Row—Miss Evaline Taylor, Miss Irene Abele, Miss Cecile Coleman, Miss Lydia LeRoy, Miss E. A. V. Balbirnie, Miss C. H. Matlack. Seated alone to the right of Deaconess Brainerd is Miss Agnes P. Steele.

So the Conference closed the next morning, and we left with the words of the Gospel for The Transfiguration ringing in our ears, 'It is good for us to be here.'

"Always faithfully yours,

"ELIZABETH.

"P. S. On one Red Letter day, Bishop Rhinelander motored over from Gloucester for lunch and met all the Pennsylvania delegation, some forty-five strong. And by the way, do look for our picture. We had one of us all taken together, and I know you will be interested in seeing who went from this Diocese."

THE PRINCETON SUMMER SCHOOL

Eleven Parishes of our Diocese were represented by twenty-one delegates at the Princeton Summer School for Church Workers held at Princeton Seminary from July 2nd to July 13th. While this is a summer school of the Dioceses in the States of New York and New Jersey, it is one to which members of the Diocese of Pennsylvania have been recently finding their way in greater numbers. The Parishes of our Diocese represented were: Holy Trinity, Philadelphia; St. Stephen's, Philadelphia; Free Church of St. John, Philadelphia; Resurrection, Philadelphia; All Saints', Moyamensing; Epiphany, Germantown; St. Peter's, Phoenixville; Holy Trinity, West Chester; Messiah, Gwynedd; Good Shepherd, Rosemont; St. Thomas', Whitemarsh.

It was after supper on July 2nd that the school gathered together for the first time in the large recitation hall, where we met our Chaplain, Rt. Rev. David L. Ferris, D.D., and the faculty. Each member of the faculty told something about his or her course which was to be given during the following ten days, and we all came to know our teachers before we met them in the class rooms.

Here is a typical day at the Princeton Conference: At 7.15 a service of the Holy Communion in Trinity Church, Princeton; immediately following the service came breakfast in the large dining hall; from 9 to 10.15 we went to our class rooms for the first of the two courses which each one of us might take during the ten days; then from 10.30 to 11.45 we met for our second course. At 12 o'clock Bishop Ferris led the intercession for fifteen minutes; then for a half hour were held two Bible classes —one for the young people and one for older persons. After dinner followed an afternoon of rest, study and recreation, until 5 o'clock. At that time conferences had been scheduled—one or two each day—on the Girls' Friendly Society, the Daughters of the King, the Woman's Auxiliary, the Church Mission of Help, Altar Guilds, and other organizations of the Church.

After supper we met on the steps of the recitation hall or under the trees on the campus, when the Chaplain spoke to us at the Sunset Service; we shall long remember the simplicity and the helpfulness of these addresses, which we listened to as the darkness came on at the close of each day. At these services Rev. Louis Tucker always told us Bible stories full of picture, in his own inimitable way.

Sometimes after the Sunset Service we had an Evening Meeting, at which there was some special speaker who had come as the guest of the Conference,—

Chestnut Hill Conference on the Ministry

The Chestnut Hill Conference was a great victory for the advocates of normal, natural and vital religious life. It was a relief to all of us who regret the weak, artificial and grotesque notions held in many places about ministers. After being thought of as a 10 per cent discount group, a peculiar order who have followed St. Paul's advice to put off the "old man" but then making the mistake of putting on the "old woman" and inheriting the motto of glorified emaciation, it was encouraging to find true, normal manhood the main requirement. The ministers of Chestnut Hill were expected to be human beings with their lawful portion of the Divine.

Albert Lucas and Perry Austin, with the help of men and women in this and other Eastern Dioceses who know how to do things, gathered together 120 boys who were all the way alive and a group of clergymen who were likewise in motion. We realized at once that every possible preparation had been made, that the Academy and the Cricket Club had just the equipment we needed and that buoyant spirits would do the rest. Mr. Warnock surrounded us with a squad of co-operative and alert reporters, three of whom I had known at college, and they said they had never seen anything just like it; no one had.

We turned to the spiritual, the thought, and the recreational sides of life with equal vigor. We talked in a Bible Class with the same interest and frankness as on the ball field and played both games hard. Some of the Church's foremost leaders spoke with power. The Benderes, Colesburys, Montgomerys, Pryors and all the leaders in our school life who were present told us they were going through a rich experience. Letters and interviews during the summer with these boys have confirmed the hopes that these impressions would be lasting. We heard the presentations and saw in actual life that the most abundant life can be and should be lived in the ministry; that it has no limitations but expanding and unending opportunities for the self-realization that comes from ministering rather than being ministered unto. A lot of these fellows who were at Chestnut Hill will be in there showing us how to do it some day. The "old fight" of a good team captain is what we need and school boy leaders know it. Certainly those of us who were in the ministry were grateful for the privilege of that week and examined ourselves, more and more sensitive as to just what we ought to and might be. This thought we must all keep before us:

"We own Thy Sway, we hear Thy Call,
We test our lives by Thine."

JOHN B. HART, JR.,
University of Pennsylvania.

"HELPFUL AND INSPIRING," WRITES ELIZABETH, OF WELLESLEY CONFERENCE

"Philadelphia, Pa.

"MY DEAR MARGARET:

"You knew about the big Conference Supper Meeting held in Philadelphia in the spring, when we were able to get so much information about all the Church Conferences. After that meeting, of course, we carried as much news as we could back to our Parishes, and we felt that the ideal thing would be to have at least one from every Parish go to a Conference. I was the lucky person chosen as a delegate to Wellesley from our Church, the first time any of us had ever been interested. It was my first visit to a Conference for Church Work, but I sincerely hope not my last. I wish I could begin to tell you about it and how helpful and inspiring it was—perhaps if I could describe one of the wonderful ten days, it might give you a better picture of it all.

"We started each day with the Early Service in the Chapel, and I don't think I ever realized how much that could mean, and how one was really better able to go on with the day's work because of that closer Communion and Fellowship. After breakfast and the general good cheer and hubbub which was always prevalent, we gathered our books together for either Dr. Richardson's class on "Church Teaching—What We Believe and Why," (and by the way, it was so helpful and had such a steadying effect on me after the various discussions one bumps into during the winter) or Dr. Easton's "The Teaching of Paul," which was a class you heard discussed everywhere afterwards, because of the wonderful interpretations Dr. Easton made clear. Still another subject was Dean Washburn's "Great Characters in Church History," and all his pupils said he made one long to go on studying more and more.

"A second period—regular school, you see—was well spent with Miss Boyer in Mission Study work and "How to Teach by the Discussion Method," or with Mr. Suter in "Methods and Principles of Teaching," or with Miss Withers in the Arts and Crafts class, where you did all the work your children in the Church School Service League can do for the Mission boxes, and where you absorbed the whole idea of the Church School

In the Rural Fields of the Diocese

Edited by THE REV. GEORGE N. HOLCOMB

St. John's Compass

This old Parish, located in the Township of West Caln, on the western border of Chester County, has been without a rector since the beginning of the present year, when the Rev. Chas. B. Williams, Ph. D., resigned the rectorshop to take up work in the Missionary District of Oklahoma. On the first Sunday in each month one of the clergy of the Diocese, generally from Philadelphia, has been sent by the Church House to conduct the services and celebrate the Holy Communion. On other Sundays, the services have been conducted by Mr. Skiles, a Lay Reader, resident at Gap, a neighboring village. Pastoral calls in the Parish have been made by the rector of St. Mark's, Honeybrook.

St. John's Church is in a village, and near it, but in Lancaster County, is the village of Cains. There is, therefore, an excellent opportunity for work among young people and for the building up of a large Sunday School. Faithful workers among the lay people of the Parish are doing their best to avail themselves of this opportunity, so far as it is possible without a resident rector. Entertainments have been regularly given through the summer by the young people.

Improvement Day was observed this year for the third time. Fifteen men assembled at the church and devoted the greater part of the day to the improvement of the cemetery. The ladies of the Parish served a sumptuous dinner and also a supper in the parish house. At 2 o'clock in the afternoon, the Woman's Auxiliary met and elected officers for the year and made plans for the work of the summer.

A little leaflet, prepared by Mr. R. Chester Ross, contains much interesting information about the gifts and memorials in the old church, which was founded in 1729.

The communion table of walnut is in memory of Frederick D. Baker, and was placed in the church in 1871. Mrs. Nathaniel Burt presented two silver alms basons in June of 1888. The Ladies' Auxiliary presented two beautiful walnut church chairs and recovered the chancel cushions in August, 1888.

In July, 1888, at the Children's Day exercises, the offering was taken to secure a walnut baptismal font which was purchased soon after. In August, 1888, Miss Edith L. Baldwin presented a walnut hymn table. She also presented a set of white altar linen which was first used on the first Sunday of May, 1888.

In June, 1894, the Ladies' Auxiliary presented bracket lamps for the side walls of the church. In 1904, a brass altar cross and vases were presented by the children of Robert and Harriet DeHaven, in memory of their parents. In 1906, the Junior Auxiliary presented a modern communion set, in a neat carrying case.

In 1908, a lectern Bible, a memorial of John and Mary McNeil, was presented by Mr. and Mrs. Reese Himes. April 17, 1915, the vestry granted to the Rev. Warren R. Yeakel permission to place a stained glass window in the chancel end of the church. The funds were solicited by Mr. Yeakel, and the window was put in place during the summer of 1915.

The Country Center Mission

Three numbers of the *Country Center Missionary,* the paper published by the Mission which has its center at Wrightstown, in Bucks County, have now been issued. The editorial article in the Ascension-Tide number says:

The question is often asked:

Why is the Country Center Mission managed from a farm on the Neshaminy Creek, near Wrightstown? The Mission House is not near anyone of the Mission stations; it is not easy to reach because at times the Wrightstown road is so very bad; and it is off where there are very few church people. And yet here on a farm two and sometimes three clergymen are living together trying to carry on missionary work in this most beautiful county of Bucks, but where the Episcopal Church does not flourish as naturally and as readily as she does elsewhere.

Perhaps in the providence of God it was because our rural church work seemed to require special interior cultivation, that Bishop Rhinelander approved of new methods for this work. Both the Bishop and the clergy here recognized the danger country clergy run of losing their zeal and devotion while they work, year by year, in lonely and somewhat discouraging places. To offset this we have the rare privilege of a simple community life. The clergy and their families are blessed in having regular daily services. They gain the benefit of their common prayers and also the joys of fellowship and mutual understanding. This is of great value everywhere, but especially in country work.

Then we have deliberately and independently gone back to the land that we may share the life of laboring people, that we may better understand some of the actual economic problems, and also that we may be intelligent in our dealings with farming people.

To be sure it is most difficult to unite the vocation of the ministry and the work of the farmer; yet, nevertheless, we believe farming does help to make a more rounded country parson, and the church certainly helps to make a more rounded farmer.

The St. James' Day number contains the following item concerning the Chapel:

THE CHAPEL OF THE HOLY NATIVITY

We have recently had some much appreciated gifts for our Chapel. The lovely Cathedral chairs, the portable organ and Litany desk came from Bishop Rhinelander's private chapel. The two new brass vases are a gift from Mrs. Ellwood W. Watson, of Langhorne.

We sincerely hope that some persons will help us soon complete the Chapel. We greatly need the Sacristy, which will be on the west side. We also really need a bell. And we hope soon to see the porch at the east door completed. Mr. Colt's plan for this porch is especially attractive.

St. James' Church, Perkiomen

During the past year, the work in this old Parish, which is at Evansburg in the Perkiomen Valley, near Collegeville, has been progressing steadily, and is making an impression on the surrounding neighborhood, especially on the young people.

The rector, Rev. Chas. F. Scofield, has been working in co-operation with Rev. Caleb Cresson, of St. Paul's Church, Oaks, in conducting a week-day Bible School in the latter Parish. The sessions have been held from nine until twelve in the morning on Mondays, Wednesdays and Fridays.

The Vacation Bible School, so successfully conducted in larger communities, has seemed unattainable in rural districts, but in this case has been made possible by co-operation. In fact, many problems of community and parish life are being worked out in the same way by the cordial, sympathetic teamwork of those neighboring ministers, who,

GROUP FROM PENNSYLVANIA AT PRINCETON SUMMER SCHOOL

(Top row, left to right)—Mr. Gustav C. Meckling, Miss Rae E. Sproul, Miss Jean H. MacLennan, Miss Elizabeth L. Shober, Miss M. A. Bunn, Mr. Joseph A. Bergantz, Mr. Wm. T. Kelly, Mr. Wigman, Rev. George H. Toop. D.D.

(Middle row, left to right)—Miss Sarah Ashhurst, Miss Mabel McKay, Mrs. Robert R. Porter, Miss Helen F. Mockett, Miss Bunn.

(Bottom row, left to right)—Rev. N. B. Groton, Miss Marghrita Peacock, Miss Mary Woodhead, Miss Elizabeth Reynolds, Miss Madge C. MacLennan, Miss Emma E. Tomlinson, Miss Ethel R. Strassburger.

one evening Bishop Perry, of Rhode Island, who told us of the work and the hopes of the Commission of Faith and Order; on another evening, Bishop Carson, of Porto Rico; on still another, Archbishop Alexander, Primate of the Greek Church in America. On Sunday evening there was a most unusual and interesting service—it was a service of the Young People, conducted entirely by themselves. We learned to realize how influential the Young People's Movement in our Church is growing to be.

The whole "spirit" of the Conference was created by the kindly and friendly manner of Bishop Ferris, who was so genial in his way toward us all, so personal in his relations with each one,—many of us he soon learned to call by name. He met us for conferences in his room, or out of doors on the grounds,—once we saw him sitting out under the trees on the campus talking most earnestly to two young men about entering the ministry, while other groups here and there on the same campus were playing ball, singing the popular songs of the day or "making merry" in the happiest way. We all learned not only to admire him greatly, but to love him dearly,—in spite of the fact that he forbade us to go to town after the Sunset Service for even a harmless "chocolate milk shake!"

The managing of the Conference was exceptionally well done; there was no confusion, no friction, owing to the great care that had been given to every detail long before we met.

Perhaps the outstanding feature of the Princeton Conference was its large number of young people under twenty-one years of age; there were over 100 of them—the Conference itself numbering about 300 people in all! In these days, when we are told that the young people are falling away from the church or that the church is losing its grip upon them, it was interesting to find these many young people gathered together at a Church Conference, studying how they might be of more use in the life of their Parishes at home and seeking to increase their fellowship with each other in their Christian life. We of the Diocese of Pennsylvania may be proud that one of our own young men, Mr. Gustav C. Meckling, of All Saints', Moyamensing, was chosen the President of the Young People's Fellowship at this Conference.

The courses given were: Principles of Teaching; Discussion Methods; Work in the Kindergarten; Work in the Junior High Department; Story Telling; Church School Service League; The Place of the Drama in the Church School; a discussion group on the Mission study book for the year, "Creative Forces in Japan"; Conditions in Mexico and in Czechoslovakia; "The Why and How of Missions"; Social Service in the Parish; the Girls' Friendly Society; Social Legislation; Social Service Study for the Young People; the Program presented and Christian Stewardship; Church History—Biographies of Great Men; Church Women's Opportunities and Possibilities; Young People's Fellowship; Family Case Work.

VIRGINIA'S SUMMER SCHOOL

The Charlottesville Conference—so-called only because you buy your ticket to Charlottesville—is really held at the University of Virginia. Hither came the delegates from the Dioceses of the four Virginias for their eighth annual session, with guests from almost all the other Dioceses in the Third Province and New York as well, many of them meeting old friends and returning with joy to a well-remembered spot. Even those who have seen Wellesley's lake and the vine-covered towers of Princeton concede that Jefferson's beautiful university, built round the world-famous "Lawn," makes a fair rival.

On July 30th over 300 gathered at Madison Hall, the University Y. M. C. A., and not deterred by three days constant rain, filled class-rooms until August 10th. The Rev. J. F. Ribble, D.D., of Richmond, the genial Chairman of the School, welcomed and looked after the comfort of his large family, personally and through committees. Dr. E. R. Carter (Petersburg) was again the Dean of the Faculty, and led classes in teacher training and Church School Ideals. The members of the Faculty from Pennsylvania found many old friends and made new ones. Dr. Caley was chosen to make the address at the memorial service for President Harding, and gave an illustrated lecture in addition to his daily classes. Mrs. Loman not only had her classes in Church School Service League work and coaching in Christian Nurture, but also led the young people's singing and was their guide and friend at all times. The Rev. K. M. Block, of Roanoke, known in the faculty as "our own Karl Block," directed the boys and girls in their good times, and at 9 o'clock every morning told a large class of "grown-ups" how to do it. Mrs. M. C. Adams, of Pittsburgh, took up next year's text-book in Mission Study, "Creative Forces in Japan," and gave a live example of the discussion method, although her class often numbered fifty. Mr. Lewis B. Franklin presented "The Program" to a large group, including laity, priests and bishops, in which the discussion was free and rapid.

The Rev. C. E. McAllister, of Hampton, had classes on "How to Teach the Old Testament," which called for hard study. His Outline of Study of the Bible brought forth the comment from the young people (on their "Stunt" night) that it was strange Dr. McAllister's hair had not turned, after going through 6000 years in ten days! But this was the pace set for much of the studying. Even Deaconess Williams, in telling of her struggles at teaching the rudiments to the mountain children, said one little waif said sadly, "An' if ye *do* larn A, then they jest make ye larn B next." B followed A fast, in all the credit courses, in the Rev. Cary Montague's group studying Christian Social Service, in Miss Mabel Cooper's "Story-telling" and in all the special conferences.

The Editor's Book Shelf

Life of Christ. By Giovanni Papini. (Reviewed by Francis M. Wetherill.)

The most popular of books in the non-fiction class in the subscription libraries of Philadelphia at present is Papini's "Life of Christ." The translation by Dorothy Canfield Fisher was performed freely and with charm and good taste. Many details were omitted by her. Nevertheless, her work comprises an octavo volume of 416 pages.

This is the first biography of the Saviour to be written by a well-known man of letters since Renan. Its style resembles that of Dawson's life, which appeared in Scribner's some ten years ago, more closely than any other written in English. It is as inspirational as Stalker's life, yet more full and informing. It never grows weary or pedantic, like Edersheim, nor is the topography of Palestine overdone, as in Geike or W. H. Thomson. Although thoroughly as up to date as Barton, it is far more entertaining and yet as exact in exegetical treatment and still more constructive in its point of view.

The method is to take up subjects of the world's greatest adventure under topics of a romantic appeal, namely: Who Am I; Little Children; The Darkness; The Cloud; The Last Experiment, etc. Where there is a good story to tell Papini is inclined to drag out Christ's parable. For example, The Prodigal Son fills nine pages, but loses none of its interest and sermon value in the telling.

The entire biography reveals an author in love with his subject—a love which has developed from earlier indifference and hate. The futility of man's industrial and political relations, as brought to light by the Great War, turned Papini to the most opposite policies enunciated in the Sermon on the Mount. This life is free from all sectarian bias. Its object is to place before us a Man and a means to construct a better world and a more contented individual life.

A lack of emphasis on "the great deeds" or miracles and an almost entire omission of the place of the Church in Jesus' message is apparent. The Kingdom of Heaven, the establishment of which was Christ's chief errand next to salvation, is referred to briefly. It is contrasted with the kingdom of Satan, evil, baseness and pride. A harmonized chronology of events is not attempted.

The sustained human interest throughout, and eloquence grip one's attention, and its universal popularity to readers will, as Papini says, reach lovers of books who do not care for church attendance and sermons. Thus this life is being read by intellectuals and those who will desire to have a conversant acquaintance with the "best-seller." Furthermore, it bids fair to be a standard on our bookshelves, and with its excellent index a ready reference to things biblical and spiritual. Copious applications are made relating the teaching of Christ to current opinions. Therefore, this life is an epoch-making book to those who wish to comprehend Christ's challenge to the world of today.

One lays down these biographical essays (not chapters) with rekindled devotion, for Christ our contemporary stands portrayed realistically before the reader.

Jesus Christ and the World Today. By Grace Hutchins and Anna Rochester. New York, George H. Doran Co., 1922, pp. 149.

We venture to believe that this book is at the same time both a credit and a disgrace to the Church in America. It is distinctly and thoroughly creditable that such a reverent and radical study of the concrete meaning of our Lord's moral teaching should be made by two of our Churchwomen. It seems to us little less than a disgrace that such an attempt should not have been inaugurated by our priesthood. Of course, it is possible that an historical process is here repeating itself, and that just as in the early fourth century it was the laity of the Church, both men and women, who led in the innovation of monasticism, and by it shamed the clergy into more Christian living, so in our own century it may be that the deeper realities of our religion are to be brought home to the Church by our more progressive lay folk.

However that may be, we welcome this little volume, and commend it especially to our leaders among Churchwomen. If every Parish could hold a course throughout next winter, with this book as a text, the Diocese of Pennsylvania would be unquestionably the richer in spiritual experience. In these pages is no watered down or minimized Christianity. The outlook is that of 100 per cent. Churchmanship and 100 per cent. citizenship. It presents the whole Catholic Gospel of Christ, but its novelty, its value, and its daring lie in its unhesitating vision of what this Gospel means, when applied, for instance, to such genuine and frequent problems of religion as the household routine of a family which cannot afford a servant!

We are glad to be able to add that the authors of this book are both members of the Society of the Companions of the Holy Cross, a confraternity which has a number of members in our Diocese. The book should increase that membership.

C. R.

Diocesan Clearing House and Exchange Bureau

This department of THE CHURCH NEWS *is conducted in connection with the Diocesan Clearing House Bureau. If any Parish has any discarded church furnishings it is willing to donate to any other Parish, notice will be given in this column. If any Parish or Mission has a need for such articles, it will be recorded here. If any offer or need listed below interests you, get in touch with the Diocesan Clearing House Bureau of the Department of Publicity, Church House.*

Wanted, some discarded pews for Trinity Mission, Gulph Mills. Also a good bulletin board to be set up at the street entrance. If any parish has one of these gifts, will you please communicate with G. H. Randall, Lay Reader in Charge, at the Church House? Telephone, Spruce 2179. Thank you.

Donation of cabinet organ or piano is requested for Hungarian Church in Phoenixville. Address Mrs. Louise Emory, 173 Second Avenue, Phoenixville, Pa.

Two Bibles large enough for use in chancel can be had on application in the Church House Library. One is in good condition, the other needs binding.

The Rev. J. DaCosta Harewood would like to know of some church that has pews it can donate. He wants them for the Church of St. John the Divine, of which he is rector. Address him 5633 Wyalusing Avenue, West Philadelphia.

St. Barnabas Mission, at Piney, Diocese of Southwestern Virginia, requests of any of its friends in the Diocese of Pennsylvania the donation of a new or used light walnut Lectern. It can be freighted care of Mrs. William Wilkins, Ivanhoe, Virginia. Send C. O. D. Mrs. Wilkins will pay charges.

Noteworthy bequests for Church work have been made by the will of a Rhode Island churchwoman, Miss E. C. McVickar: three Diocesan institutions receive $5000 each; the Cathedral Corporation receives her house; her Parish Church, $20,000; the Philadelphia Deaconess School $1000; St. Paul's, Tokyo, $20,000 for a new building; and Mission work under the National Council, $25,000.

deaf to the call of larger city churches, find their joy in rural service.

The pupils from the smaller Parish, St. James', are transported to Oaks, where the joint sessions are held. The sand table for the primary pupils and the lantern slides for the older ones are used to illustrate the instruction. The attendance has averaged twenty-five.

On the festival of St. James, the patronal day of the Evansburg Parish, the sessions of the school were held there, followed by a luncheon and games on the lawn. The sessions for the summer ended with a pageant, "Lady Catechism," given in St. Paul's Church one Sunday night.

There is a fine modern consolidated school near St. James' Church. This has given the Rev. Mr. Scofield a splendid opportunity to work among the public school pupils. He has visited it every week, giving the pupils short talks on various subjects and emphasizing all the anniversaries and talks on various subjects and emphasizing all the anniversaries and patriotic days. Lafayette Day was observed, among others, and at the suggestion of the rector the pupils hunted up a lot of interesting historical material relating to this French hero. This gives to the Church a great opportunity to get into touch with the young people.

During the past year many improvements have been made in the cemetery at St. James'. The stone wall has been repointed and a new stone coping placed on it. Handsome wrought iron gates have been erected and the wall extended to include the old stone school house, which has been remodelled for a mortuary chapel. All this work has been done with surplus revenues from the cemetery endowment, which cannot be used for general Church purposes.

SISTERS OF HOLY NATIVITY COME TO ST. CLEMENT'S

The Sisters of the Holy Nativity have taken up work in St. Clement's Parish following the voluntary withdrawal of the Sisters of St. Margaret. The Sisters will occupy the property at 110 North Woodstock Street, a few doors from St. Clement's Church. One of the parishioners of St. Clement's contributed $30,000 for the Sisters. Of this $20,000 is for the purchase of the Sisters' House and putting it into proper condition for the work. The $10,000 balance is an endowment fund for maintenance of the work.

Four Sisters will be at St. Clement's. Three are on the ground; Sister Helen, who comes from the Parish of St. Mary the Virgin, New York City, and Sister Margaret and Sister Catharine, who have been working at St. Luke's Cathedral, Portland, Maine.

Clerical Changes in the Diocese

With the close of the summer vacation season and the renewal of church activities there have been a number of changes among the clergy.

The Rev. Charles E. Spalding, who was Vicar of Grace Church in Philadelphia some years ago, returns from the Diocese of Marquette, Michigan. Mr. Spalding took charge of the Advent, Kennett Square, last month. He was born in Madison, Wisconsin, and is a graduate of the General Theological Seminary. Bishop Potter ordained him to the priesthood in 1894. Mr. Spalding was formerly rector of Christ Church, Coronado, Calif.; Vicar of St. Paul's Pro-Cathedral, Los Angeles; assistant at St. Thomas', New York City, and the American Church, Florence, Italy.

A newcomer welcomed is the Rev. Clarence A. Grayhurst, who succeeds the Rev. George LaPla Smith as rector of St. George's, West Philadelphia. Mr. Grayhurst is a native of Cranston, R. I. He is a graduate of Nashotah, and was ordained to the priesthood by Bishop Weller in 1917. Mr. Grayhurst was formerly assistant at the Church of the Epiphany, Providence, 1916-17; assistant at St. Paul's Cathedral, Fond du Lac, 1917-19. In the latter year he went to Boston as curate of All Saints. Mr. Smith resigned on account of his health and after a rest will take up missionary work.

The new priests and a deacon are now on the staff of St. Clement's, Twentieth and Cherry Streets, Philadelphia. The Rev. T. Bowyer Campbell and the Rev. Benham Ewing are the priests. The Rev. George Donald Pierce is the Deacon. Mr. Campbell comes here from the House of Prayer, Newark, N. J. Mr. Ewing comes from the Diocese of Michigan, where he was attached to St. Paul's Cathedral in Detroit. Mr. Pierce comes from the Missionary District of Salina, Kansas. The priests succeed the Rev. E. Rupert Noel, called to St. James', Bradley Beach, and the late Rev. Charles C. Quin. Mr. Pierce increases by one the number on the staff heretofore.

The Rev. L. M. Brusstar, who is in Deacon's orders, has been transferred to this Diocese from the Diocese of Michigan, as curate to the Rev. John A. Richardson, rector of St. Mary's, West Philadelphia. Mr. Brusstar succeeds the Rev. Lloyd Mellor Smith, who went to St. Simeon's, Ninth Street and Lehigh Avenue, Philadelphia, as assistant to the Rev. Charles B. Dubell, rector of that Parish. Mr. Brusstar is a graduate of Berkeley, and in the past year has been studying at Oxford, England. In addition to assisting at St. Mary's he will teach at the Episcopal Academy, Overbrook.

The Rev. H. K. B. Ogle, who has been assistant at Old Christ Church, Philadelphia, has assumed the rectorship of Christ Church, Sixth and Venango Streets, succeeding the Rev. A. H. Holt, who resigned some time ago.

The Rev. John M. Weber is now rector of St. James' Church, Fifty-second near Master Street, Philadelphia, succeeding the Rev. W. N. Cavanagh, who resigned some months ago. Mr. Weber, who is a graduate of the Philadelphia Divinity School, was ordained to the priesthood by Bishop Garland last February. Until called to St. James' he was assistant to the Rev. B. Janney Rudderow at Holy Trinity Memorial Chapel, Twenty-second and Spruce Streets.

The Rev. Robert J. McFetridge, curate of St. Peter's Church, Third and Pine Streets, Philadelphia, has accepted a call to the Church of St. Michael and All Angels, St. Louis. It is understood he will go to St. Louis about the middle of October. Mr. McFetridge served as Chaplain in the old Second Regiment of this city in the Mexican border troubles, and when that regiment became part of Pennsylvania Division in the World War he went overseas as Chaplain. After recovering from wounds he went to St. Peter's. At one time he was associated with the work in the Parish of the Redeemer, Bryn Mawr, and had missionary service in Wyoming.

The Rev. John Doyle, who was recently admitted to Deacon's orders by Bishop Garland, is assistant to the Rev. Granville Taylor, Vicar of the Mediator Chapel, Fifty-first and Spruce Streets, West Philadelphia. Mr. Doyle is a graduate of the Philadelphia Divinity School.

HOUSE OF BISHOPS TO MEET NOVEMBER 14TH

The Presiding Bishop of the American Church, the Most Rev. Alexander C. Garrett, D.D., has given notice there will be a special meeting of the House of Bishops to convene in St. Matthew's Cathedral, Dallas, Texas, on November 14th, at 10 A. M. Action is expected to be taken on the resignation of Bishop Rhinelander.

Two Chinese churches have recently been consecrated, at Zangzok and at Nanking.

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DIOCESAN LIBRARY NOTES

The summer months brought some valuable books to the Library. A gift of sixty-six volumes came from the Misses Gilpin in June; in July twenty-one volumes from Mrs. A. W. Gibbs; also six from Mr. Shannon—a partial list of these and other presentations, all very welcome, is given below.

The Library closed on the 17th of August for its summer rest, and re-opened on September 17th. We shall be glad to begin again a winter's work, having so many "new recruits," though silent ones, on the shelves.

In the following list, the name of the book is given first, that of the author next, then the donor's:

Books Received—June and July

"The New International Year-Book, 1922," Board of Control.

"History of St. George's Church, Schenectady," W. T. Hanson, Jr.—Rev. E. W. Rice, D.D.

"My Job as a Father," Guest—Miss Matlack.

Four Church Magazines—Mr. Du Comb.

"The Bible and Its Story," 10 vols., edited by Prof. Horne. "Religious Thought in Britain During the Nineteenth Century," Tulloch. "John Keble's Parishes," Yonge. "Letters to the S. S. of the Holy Apostles," Geo. C. Thomas. "The Joy of Bible Study," Lees. "The Church's Mission to the Indians," Bishop Ingram's books—All the above from the Misses Gilpin.

"The Catholic Religion," Staley. "The Apocrypha," and others—Mr. W. Lane Shannon.

"Dioceses of Bethlehem and Harrisburg," Miller. "Life of Chas. B. Dudley." "Chapters on Evolution," Wilson. "The Philosophy of Life," Davis, and others—Mrs. A. W. Gibbs.

"The Garden of God," Brett—Miss Schively.

"The Christ-Child in Art," Van Dyke. "The Likeness of the Master," Heaphy. "Memorials of the Rev. J. Keble," Moor—Mr. James H. Merrick.

"The Gospel in the Gospels," Du Bose —Mrs. John Lowber.

A well-framed picture of the Cathedral of St. John the Divine in New York, was also welcomed at the Library, the gift of Miss Clara Matlack.

A new stone church, well situated in the residence district, is under construction for the congregation of Tampico, Mexico, to be paid for locally.

Arkansas, Idaho, Upper South Carolina and Kansas have new Diocesan papers.

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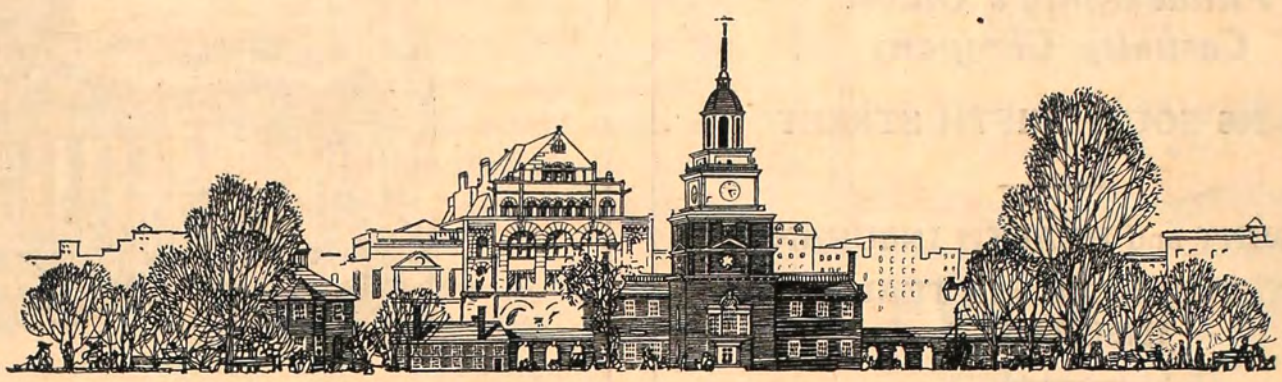

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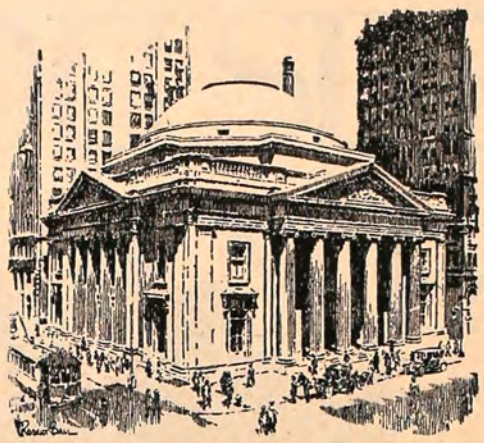

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